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Ensign Berg: his lover is fired,

the gay weekly

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Ensign Vernon Berg III

gay community news

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Battle Over Gay Pride Week Splits New York

By Neil Miller

NEW YORK — A battle for control of the most significant event on the gay historical calendar — the annual Christopher Street Liberation Day Parade — has split New York's gay community. The Parade, which celebrates the gay resistance to the police in the Stonewall Riots of 1969 out of which Gay Liberation emerged, is scheduled to be held on June 27, at the end of Gay Pride Week. Two contending groups are seeking control of the Parade, and one group, led by activists Jim Owles and Morty Manfred, has already been granted a permit by the City to march up Sixth Avenue to Central Park. The Owles-Manford group, which is backed by almost all of the gay movement activists in New York, plans a more "political" parade than the second group, which is led by "Mama" Jean DeVente, who has been Grand Marshall of the parade since 1973. The DeVente group, which has not yet been given a permit, and which wants an "entertainment-oriented" parade that would march down Fifth Avenue to Greenwich Village, has taken the bold step of incorporating itself as CSLD Inc. (Christopher Street Liberation Day) with New York Secretary of State Mario Cuomo.

Meanwhile, another group, led by Ralph Hall of the "Gay Post," plans a "bicentennial, millennial celebration" of what this group bills as International Gay Day with a walk down Fifth Avenue on June 27. Lesbian Feminist

Liberation (LFL) is refusing to have anything to do with any parade, and one of the two women on the twenty-two person steering committee of the "more political" group — Jeanne Passaro — resigned last week accusing the Manfred-Owles faction of "blatant, overt sexism."

Rudy Grillo, spokesman for the DeVente group, strongly denies charges that his group is "bar-oriented" and unsympathetic to the goals of the gay movement. "Most of the members of the CSLD Inc., are long-time activists one of whom was among the Stonewall rioters and arrested for it," he says.

Grillo also disputes charges by GCN columnist Tony Russo and others that his group is "mafia connected." Accusing Russo of McCarthyite "outright lies, half-truths, and deliberate distortions," Grillo hotly denies reports that his group received \$5,000 from Michael Umbers, publisher of *Maverick* and alleged "front man for the Mob." Grillo claims that "Umbers' only contribution to CSLD, Inc. has been some free advertising in his 'Where It's At,' a gay guide."

Grillo told GCN that his group began functioning in late January and that "organizational people and others who had been informed of the meeting by telephone failed to appear. They continued not to show in the weeks that followed." With the failure of most "movement leaders" to attend, CSLD Inc. started functioning on its

own under "Mama" DeVente's leadership.

Bishop Mikhail Itkin, associated with the Manfred-Owles group, disputes this contention. "Ms. DeVente, bluntly, lied in her teeth when she said ample notice had been given of the prior meetings. No one but her selected few, who would jump to her pulling of the strings, had been notified," says the Bishop.

March 1 Putsch

In any event, at their March 1 meeting, the DeVente faction found themselves the recipient of a rude surprise. At that planning committee meeting over 100 gay activists from all over New York showed up, demanded the election of a democratically-elected steering committee, and ousted all members of the DeVente faction, except for "Mama" Jean herself, from the steering committee. In a pro-Owles-Manford article in the *Soho Weekly News*, Tim Lennox wrote that "The motion (for an open steering committee) was not unlike the early American colonists' suggestion to the English Parliament that they be given independence. Neither was the reaction."

However, to Rudy Grillo, it was more like a Banana Republic *coup d'etat* than the American Revolution. "It was obvious," Grillo told GCN, "that the meeting had been 'stacked.' Many former GAA (Gay Activists Alliance) 'leaders,' circa 1970-72

were there, some of them masters of the fast shuffle. Even male-hating Jean O'Leary (Legislative Director of the National Gay Task Force) showed up (she was running for a Democratic delegate seat). A mock election was held" which resulted in "removing all the committee members except Mama Jean, which was a purely political and practical concession since she holds the earliest parade permit and is closely associated with the annual event."

Grillo sees the "takeover" of the Parade by movement people as an attempt "to further the ambitions of two narrow-focused, politically motivated people" — Owles (former GAA head) and Manfred (head of the National Organization of Gay Activists). Grillo further accuses Owles, Manfred, and Jean O'Leary of wanting control of the CSLD committee in order "to impress the national and local Democratic leaders by taking credit for the large turnout of gay people." (The "movement" group had originally attempted to change the date of the parade to coincide with the Democratic convention in New York. They have since reversed their position and kept the original June 27 date, merely extending Gay Pride week an extra week instead.)

Incorporation

After the tumultuous March 1 meeting, the deposed steering committee of the DeVente group gathered (Continued on page 6)

Police Chief Says Cops Should 'Come Out'

SAN FRANCISCO — The San Francisco police chief says that gays on that city's police force should "come out of the closet" and demonstrate to the world that gay people can be good policemen. "There are 20 closet gays on the city's police force but none who admits to his sexual orientation," Police Chief Charles Gain told the largely gay Harry S. Truman Democratic Club recently. "If they come out it will help everyone," Gain said. "It will be hard for them, I know that, but they'll have the full support of the police chief."

Gain's remarks indicate a dramatic turnabout in policy at the highest levels of the San Francisco police department since the chief's appointment three months ago by the newly elected Mayor Moscone. Last month, as recently reported in GCN, San Francisco Sheriff Richard Hongisto hired the first openly gay deputy in that department's history.

Gain also discounted the notion that gay policemen might "molest" young boys. "I have to answer that there is no evidence," he said.

Gain, according to an article in the Hearst-owned *San Francisco Examiner*, says that police officers must learn "how to deal with human beings." "We will have gays come in [to lecture the police force], we will have lesbians come in, blacks, Latins, Chinese, to talk about their experiences and their cultures," Gain said. The "conservative white person," in the police chief's view, must be exposed to other ethnic, racial, and sexual groups, in order to function as a good law enforcer.

However, reaction within the ranks of the police department to the police

chief's policy has been less than ecstatic. In its article *The Examiner* quoted several policemen on their reactions. "It's disgusting," said one. "It's sad," said another. A third did note that "it doesn't bother me. I really don't care who the officers go to bed with off duty, man or woman."

However, the *Examiner* quoted "an officer assigned to the Richmond police station" as saying "First Gain called us alcoholics and now he's calling us fruits." "There were reports of stunned and outraged police gathering in stations yesterday accusing Gain of destroying the last bit of pride left in the force," the article continued.

Elliot Blackstone, a retired officer

who for more than ten years was the department's liaison officer with the San Francisco gay community, claimed that "Gain is already being called 'Gloria' by some officers." But Blackstone supported the Gain policy and asserted, "It's just as well if the guys come out of the closet. It will make the

other guys less nervous when they see that gays can do the job."

San Francisco Sheriff Richard Hongisto supported Gain as well, saying "Sure there are a number of other gay people working for me . . . In any case a gay officer can perform as well as straights."

L.A. 'Leaders' Stage Slave Auction

LOS ANGELES — Prominent leaders of the West Coast Gay Community offered themselves on the auction block last Friday to raise a legal defense fund for the "slaves" arrested in a raid on a Los Angeles bar on April 11. The auction, which took

place at Trooper's Hall last Friday night, was a community response to the raid on the Fund-raising "slave auction," which was ordered by Los Angeles police chief, Ed Davis.

Over four hundred people inside the hall, and countless others outside, bid or donated an estimated \$10,000 towards the fund. The hours-long benefit featured such celebrities as Morris Knight, Rev. Troy Perry, filmmaker Pat Rocco, actor/author Michael Kearns (Grant Tracy Saxon), of both the *Happy Hustler* and *The Waltons* TV series fame, and transsexual Christine Jorgenson.

On a stage bedecked with whips and chains, leather-clad men and women sang, danced and performed skits, including a party reenactment of the goings-on inside L.A.P.D. Chief Davis' office during the original slave raid.

The original charges against the forty-two arrested "slaves," charges of violating an 1899 statute forbidding the selling of humans into bondage, were dropped in court early this week. Four of those arrested were then charged with "pandering," a felony under California statutes. The legal status of the remaining 38 will not be known until after further court hearings.



Dr. Richard Steinman, keynoter at the Maine Gay Symposium, makes a point at a press conference held during the Symposium. To the left of Steinman is Steve Leo of the Gay People's Alliance of the University of Maine at Portland-Gorham. On the right is Dolores Klaich, conference keynoter. For details, see page 3.

Photo by Steve Savage



news notes

CCNY CULTURE

NEW YORK CITY — Gay People at City College are sponsoring a cultural festival during the week of May 3 through 7. On Monday Vito Russo will present a showing of "The Celluloid Closet," at 3:30. Tuesday at 3:30 will feature various gay poets reading from their works. On Tuesday afternoon at 2 there will be a painters' panel. Karla Jay, co-editor of *After You're out*, and David Thorstad, co-author of *The Early Homosexual Rights Movement*, will be featured at 3:30, and a party will follow.

All events will take place at the Finelay Student Center, CCNY South Campus. Take the "A" or "D" train to 125th St., and walk through the 127th St. exit.



Water-hyacinth.

HARASSMENT

NORFOLK — Eleven gay men were acquitted in Norfolk police court on April 21 after a police raid on one of that city's most popular gay male bars, The Pantry. In the police raid on March 19, twelve men, including the night manager and three bartenders, were arrested by the police. According to a report in *Worker's World*, the night manager was led away handcuffed and charged with "maintaining a bawdy place." The other eleven men were booked on charges of "lewd and lascivious conduct." Individual bonds were set at \$265.

The Norfolk gay community responded quickly to the police raid by forming an organization to be called the Norfolk Gay Alliance and began collecting for a Gay Defense Fund.

Over 60 women and men crowded police court where the cases were heard. Police witnesses were armed with stacks of handwritten notes detailing "crimes" of kissing, caressing and men dancing together. The case of the night manager was continued until July 23 despite the fact that the eleven, charged with "lewd and lascivious conduct," were acquitted.

R.I. STABBING

PROVIDENCE, RI — Two 17-year-old youths are being charged with assault with the intent to kill in the stabbing of a Providence bartender, Lawrence Deutra. The two young men are accused of having attacked Deutra in the parking lot of the Gallery, the well-known Providence gay bar where Deutra works. The incident took place on Sunday, April 25, at about 10:30 p.m. Deutra is listed in fair condition at a Providence hospital and the two youths are expected to appear before Family Court soon.

CURBING POLICE VICE

SACRAMENTO, CA — A bill has been introduced into the California State Legislature that would require a complaining witness other than a police officer in any lewd conduct case. The bill, AB-3823, was introduced by Assembly member Alan Sieroty and would make illegal the kind of arrest that doomed Los Angeles Deputy Mayor Maury Weiner and Boston "test case" defendant John Doe.

REVERE MURDER

REVERE, Mass. — The Nov. 2 murder of David Sutherland is still unsolved, and no arrest warrants have been issued, according to Revere Police Chief George P. Corbett.

Corbett told GCN last week that detectives from the Revere and Boston police departments "are exchanging information regarding individuals within the gay community" in an effort to solve Sutherland's murder. The victim, who was 33, was found shot once in the head aside his home on Revere Beach last year. Sutherland was the first editor of the Boston Gayline.

Revere police have asked anyone with any information that could be used in solving this homicide to contact Detective Sgt. Edward Ryan at 284-1212.

GAY IN PRISON

W. SOMERVILLE, MA — *Bar None* will be putting out a special "Gays in Prison" issue in early summer. The newspaper is seeking articles, poetry, and graphics on gay experiences prior to prison and while in prison. Anonymous contributions are welcome. Send all contributions to *Bar None*, P.O. Box 124, West Somerville, MA 02144.

Vermont Covered Bridge

By Ken Seid

BURLINGTON — The University of Vermont's Gay Student Union will highlight its very active year with "On Becoming," a weekend of gay identity, human growth, development, and awareness, to be held on campus Friday and Saturday, May 7 and 8, in Burlington, Vermont.

The activities will include the following: Friday, May 7 has been designated Gay Pride Day on campus, and activities will be occurring on the University Green beginning at noon.

The keynote speakers for the weekend will be Elaine Noble and Frank Kameny. Noble's topic will be "Feminism, Lesbianism, and Politics." Frank Kameny, a national gay advocate and civil rights leader from Washington, D.C., will speak on "Gay Civil Rights and the Law." Both Noble and Kameny will address the audience in Ira Allen Chapel on campus beginning at 8 p.m. on Friday; their talks will be followed by a question and answer period and a reception in their honor.

Weekend activities will continue on Saturday morning with a series of workshops, highlighted by a Saturday morning workshop entitled "Sexuality and Politics," with discussants includ-

"CREATING COMMUNITY"

NEW YORK — An ad hoc committee of lesbians has announced plans for a New York Regional Conference to be entitled "Creating Community." The emphasis at the conference will be on offering discussion of common needs in the context of community action.

Scheduled for the weekend of May 21, at P.S. 41 on Sixth Ave. and 11th St. in Manhattan, the conference will include such workshop topics as Women in the Outer Boroughs and Suburbs, Dealing With Our Own Racism, Lesbian Support Groups, and Lesbian Alternatives for Involvement With Children, as well as large groups designed to weave topics together in a broader community context. Special children's programming involving music, play, and arts and crafts, aims at including children of lesbians in the definition of community. Sports activities and cultural projects will be in progress throughout the conference for women seeking a break from discussion, with a dance Saturday evening capping the social events.

Pre-registration is now in progress on a "More-if-you-can, less-if-you-can't" basis, with a suggested donation of \$7; the committee must raise funds as soon as possible to meet pre-conference expenses. Please make checks payable to New York Conference Committee at 420 Dean St., Brooklyn, NY 11217. Registration desks will open at the conference on Friday, May 21 at 7 p.m. and will continue service beginning 9 a.m. Saturday. Women who can provide housing are asked to contact the committee at the above address.

Contact Wind Vogel at 484-8360 (9:00-5:30).

INDIANA REFORM

INDIANAPOLIS, IN — In its comprehensive reform of the penal code, the state of Indiana eliminated all penalties against gay sex acts, thus making consensual sex between adults in private legal as of June 1, 1977. The state's Governor Otis R. Bowen signed the measure in early March but *The Advocate* reports that, in view of the recent Supreme Court decision, Assemblyperson Duvall plans to introduce a bill prohibiting homosexual sex in the next session.



ing Frank Kameny, Elaine Noble, and two members of the University of Vermont political science department, Kathy Frankovic and Jay Gould. This workshop will take place from 10 until noon in Billings Center on campus. Other workshops to be held in the afternoon will include a theatre workshop, philosophy and sexuality, power and its abuses, sex roles, and feminism.

Evening activities, likewise held in Billings Center, begin with a pot luck supper, followed by more workshops on the media and entertainment, and a poetry reading. Commencing at 9 p.m., singer Maxine Feldman from western Massachusetts will entertain in Billings. Other musical activities will also be under way all evening. All events for the weekend are free.

Participants from all over New England are welcomed, so bring your friends and lovers and enjoy a weekend of gay identity and awareness in beautiful Vermont in the springtime.

GAY PRIDE WEEK

BOSTON — The Boston Gay Pride Week Planning Committee will hold a meeting this Tuesday at 8 p.m. upstairs at the Charles Street Meeting House, to plan this year's events. Women and men are strongly urged to attend.

HORIZON SINGS

BOSTON — The folksinger and GCN columnist Horizon will sing his own songs at the Gay Men's Center on Saturday, May 8, at 8 p.m. Admission is free and refreshments and coffee will be served. All gay men are welcome.

INTEGRITY CONF.

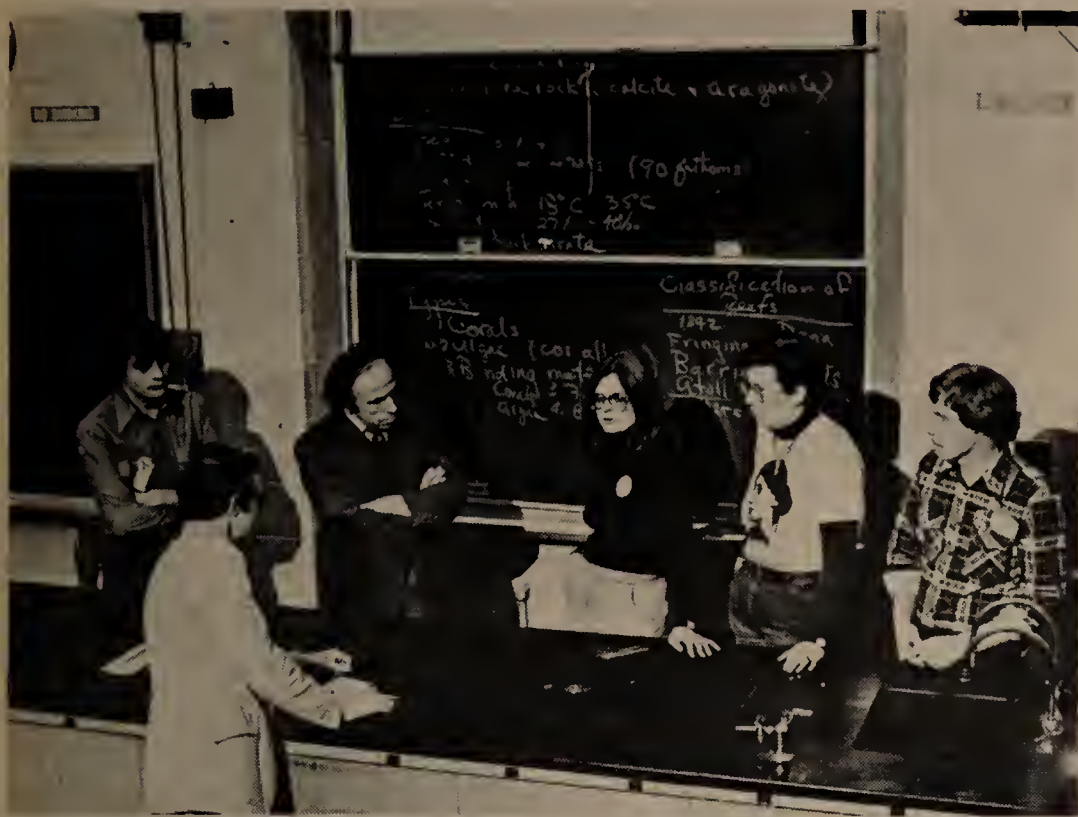
SAN FRANCISCO — INTEGRITY, the national organization for Gay Episcopalians and their friends, has announced that the Rev. Malcolm Boyd will be the keynote speaker at their second annual convention to be held in San Francisco on August 6-8, 1976. Nationally known as author and speaker on the Christian faith and the presentation of its message in contemporary terms, Fr. Boyd wrote in accepting INTEGRITY's invitation, "Speaking at the convention would represent my first comprehensive statement about the Gay condition and experience — this after having spoken in the past concerning the Black condition and experience, the liberation of women in the church and society, and liberation from war. Indeed, I am now ready to make this statement — and I want to do so." Other speakers at the convention will be the Rev. Dr. Laud Humphreys, Professor of Sociology at the Claremont Colleges in southern California and author of *Out of the Closets: The Sociology of Homosexual Liberation*; and the Rev. Canon Clinton Jones of Christ Cathedral, Hartford, Conn., and author of *Homosexuality and Counseling*.

For further information regarding the convention, contact INTEGRITY/San Francisco, P.O. Box 6444, San Jose, CA. 95150.

CAMBRIDGE GAYS

CAMBRIDGE — A group of 37 Cambridge Gay people met last week and discussed the feasibility of forming a Cambridge Gay Political Caucus. Originally intended as a social gathering with their State Representative John Toomey, the meeting turned to methods of expressing their opinions to their political representatives when Mr. Toomey did not attend. Letters and phone calls were suggested, but the majority felt that traditional lobbying may not be sufficient, and that a new and independent city-wide organization would be in order. The sense of the meeting was to continue to contact local representatives in behalf of gay legislation, and to meet again with a broader range of Cambridge Gays to form a caucus to support candidates sympathetic to gay legislation. Meetings will be listed with GCN.

Maine Marks Third Symposium



Organizers and keynoters of the Maine Gay Symposium hold a press conference on the University of Maine campus in Portland. They are (l-r) Steve Leo of the Gay People's Alliance, Portland-Gorham; Dr. Richard Steinman and Dolores Klaich, conference keynoters; Susan Breeding of the South Maine Lesbian caucus; and Stan Fortuna of the Maine Gay Task Force. Photo by Steve Savage

PORTLAND, ME — Two hundred lesbians and gay men from the state of Maine and all over New England gathered together the weekend of April 24 for a "weekend of exploration and celebration of the diversity of our Gay lifestyle." The conference, held on the Portland-Gorham campus of the University of Maine, was the third annual such event and featured a series of workshops on a variety of subjects as well as a dance, a men's massage workshop and a film program. Sym-

posium III was sponsored by the Gay Alliance of the University of Maine at Portland-Gorham in conjunction with the Maine Gay Task Force, the Wilde-Stein Club of the University of Maine at Orono and the Southern Maine Lesbian Caucus.

The conference got substantial press within the state, and a sympathetic article headlined, "'Homophobia' Big Gay Problem, Says Lesbian" was prominently featured on the front page of the daily *Portland Press Herald* on

the day of the conference. The Associated Press also sent out a long article on the Symposium, describing the "absence of widespread controversy" surrounding the Symposium.

Dolores Klaich, author of a book of interviews with lesbians, called *Woman Plus Woman*, and Dr. Richard Steinman, a professor at the University of Maine, were the keynote speakers. Klaich, who noted that "They always pick me when they want someone who isn't offensive to men," talked about what she felt was the factionalism and fragmentation in the gay movement. While admitting that "things are in a bit of a mess," and that "things seem to be going off in half a dozen different directions," Klaich indicated that any attempt to bring differing priorities together at this point was "hopeless. The fragmentation can be good, it can be creative, and more than that, it is unavoidable" at this stage in the movement's development, Klaich asserted. She did endorse one priority of her own, however, — that women and men should work together.

Dr. Steinman discussed research which he had done in six Western European countries about their attitudes toward gay people. He found the "best climate" for gays in Scandinavia and the Netherlands and the worst atmospheres in Ireland and Spain. Britain, Dr. Steinman found, was somewhere in the middle. Steinman noted "a positive attitude towards people's primacy and autonomy in the 'best countries' " as well as an absence of powerful influence by the Church.

Some of the conference workshops were quite unusual for a conference. One workshop called "Women and Drugs — A Modern Method of

Slavery," was chaired by Linda Hamelin. There was also a workshop on "Lesbians and Heterosexual Feminists," "Spirituality," "Male Relationships," and "Rural Gay People." Several of the workshops were marked "women" or "men only." Robert



Dolores Klaich, Maine Gay Symposium keynoter. Photo by Steve Savage

Howe, Executive Director of the Maine Civil Liberties Union, led a workshop on "Gay People, the Law, and Civil Liberties," and conference keynoter Dr. Steinman led a workshop on "Ageing and Ageism Among Gay Men."

Friday night films included Kenneth Geists' "Coming Out," Constance Beeson's "Holding," Jan Oxenberg's "Home Movie," Arch Brown's "Tuesday," and a documentary of the Christopher Street parade called "We're Not Afraid Anymore."

NEWS COMMENTARY

Mayor White's Order — Symbol and Substance

By David Brill

BOSTON — George Wallace may have won (and handily at that) the city of Boston during the presidential primary, but it appears that Elaine Noble has won the heart of its mayor, as evidenced by the recent executive order issued by Mayor Kevin White adding "sexual preference" to the city's present anti-discrimination policies. The order affects over 22,000 positions in city employment, including police, firefighters, the Boston Redevelopment Authority, the Boston Housing Authority, and all employees of Suffolk County. Teachers and other employees of the Boston School Department report directly to the School Committee, and are therefore not specifically included by the order.

More than anyone else, it was Noble who persuaded the mayor to issue the order. She practically made it a prerequisite for endorsing him last fall — which endorsement White wanted. In return, Noble supplied the White campaign with a small army of volunteers before and on election day, and her support was also probably what encouraged the voters of her Fenway district to turn out for White in margins of 2 and 3 to 1. The huge majority White obtained in Ward Five helped offset his losses across the city, and push him to a razor-thin victory in November.

Noble has as much or more access to White than any other member of the legislature, and it shows. For example, while the Beacon Hill-Back Bay area of the city received less than \$500,000 in federal revenue-sharing funds for this year, the Fenway is getting about \$2 million. When the mayor's budget-cutting was forcing the closing of

several Little City Halls (including the one in Brighton around the corner from the home of Rep. John Melia, one of White's oldest and strongest supporters), the embryonic Fenway Little City Hall (less than 2 years old) on Hemmenway Street remains, although it serves one of the smallest and most mobile neighborhoods in the city. And White's office has been especially cooperative with Noble on zoning and licensing petitions, witness the veiled Vara effort to buy Flicks last year.

White's order is administered by the Mayor's Office of Human Rights (MOHR), which is, according to Darrell Gorham, deputy director of affirmative action, in the process of reorganization. Gorham says that ideally he would like to see the MOHR have commission-type status, such as the Commissions on Affairs of the Elderly or the Status of Women. Gorham told GCN that the biggest problems with the MOHR in the past have been enforcement of the anti-discrimination orders and lack of centralization. There are currently thirty-two cases of discrimination in the process of adjudication by the MOHR, he said. The impetus for enforcing the "Statement of Equal Employment Opportunity" rests with each department head, and violation of it could result in the department head's dismissal.

MOHR regulations require that the anti-discrimination policies be included in "all city advertisements, job notices, personnel manuals, and other employment literature." In addition, White says that this policy "will be applied to everyone, in every aspect of employment policy and practice, and in all instances where the department con-

tracts out."

In addition to sexual preference, the mayor's anti-discrimination policy bans discrimination on the basis of race, creed, age, sex, ancestry, or national origin.

Gary Hayes, speaking for the Boston Police Department, says that the police will abide by the order. "I see no problem, we fully expect to," he said. It should be noted, however, that a large number of personnel policies of Police Commissioner Robert J. DiGrazia have been challenged in court by the Boston Police Patrolmen's Association.

BPPA director Chester Broderick told GCN that the Association would have no official comment on the mayor's action until the text of the order is studied. However, Broderick added that in the past he felt that it was the mayor's office that was concocting charges of discrimination, and that, to his knowledge, there has never been any anti-gay discrimination within the police department.

Rep. Barney Frank called the White order "more symbolic than substantive." Frank said that the city cannot overrule any policy of the state Civil Service Commission, which is the ultimate employer of most city employees. The Massachusetts Senate defeated a bill that would have empowered the CSC to enforce sexual preference discrimination (for over 200,000 state and municipal employees) last month by a vote of 23-16. "But it was an admirable act," added Frank.

Boston now becomes the first city in New England where the employment rights of any gay people are even vaguely protected. It is the second city

in the country to have such an anti-discrimination order in effect (New York's John Lindsay issued a similar one in 1972). Thirty-two other jurisdictions nationally have similar policies in effect by ordinance.

Did White have anything to lose politically by issuing the order? He could have, given the city's somewhat volatile state these days. He did not call a press conference to announce it; his own press office was unaware of it until the original GCN article; Elaine Noble didn't receive official notification of it for nearly a week. The *Boston Globe* ran nothing about it (as of press time). Thus, the mayor protected some of his political interests while promoting others.

The mayor's statement made a few other people in Boston breathe sighs of relief in addition to Noble. State Sen. Joseph Timilty, the Man Who Would Be Mayor, was probably glad that somebody did it, not him, since Timilty's debt to the anti-busing movement and BPPA would have effectively precluded such an action. And State Sen. Michael LoPresti also indicated satisfaction with the move, since it will save him the trouble (or is it danger?) of being badgered into it should he become mayor, as he has privately conceded he would like to.

Boston is no Provincetown; no, it's not even a San Francisco. No cadres of gay groups or real political power — just a few articulate and well-placed spokespeople. For his courage and willingness to befriend the city's gay residents, the mayor certainly deserves commendations. If you agree, the mayor would probably like to hear from you (City Hall, Boston, MA 02201).



Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community, as well as stimulation of event-oriented opinion within the community.

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Those of us who are openly involved with the gay movement and speak to predominantly straight audiences try to smash the myths and stereotypes that have oppressed gay people for ages. After a while it occurred to me that gays themselves have internalized myths and solemnly believe in certain puritanical notions. Yes, even gay liberationist friends of mine.

As a gay man who happens to be single I feel the importance of having a lover needs to be refuted. I have been single all 21 years of my life and probably will remain so for the rest of it. Therefore, I resent all the people who try to be matchmakers, pity me, or have contempt for those of us that are "old maids." You would think that gay people attach as much importance on "getting married" and settling down as the heterosexual white middle class.

Finding and keeping a lover has become the great gay pastime. Many spend all their time and effort to attain this goal. Many people I know — gay males and lesbians alike — swear that if they haven't found a lover by the time they're middle-aged (presumably 30) they would commit suicide. All because they fear that horrid bugaboo, being alone. I'll discuss loneliness a little later on.

Those of us who have been "out" for some time — say over five years — and still remain unattached are sometimes stereotyped and subtly ridiculed. We single gay people are frequently categorized in the following ways:

A. Immature. In other words, are considered too selfish and independent to have lovers. We won't take the responsibility to build a lasting relationship.

B. Losers. Here we're considered unable to find a lover even if we wanted one. We're the ugly, undesirable, and unattractive gays who nobody wants.

HOSTILITY WILL
GAIN YOU NOTHING.
LOVE HAS THE POWER.



C. Neurotic. We do not possess the capability to find and hold a lover. We're antisocial and abnormal.

Contrary to the abovementioned stereotypes, single people are a rare breed of strong, independent, self-sufficient and well-adjusted individuals. There are those who are miserable in their aloneness, but many like myself have adjusted ourselves to our unique lifestyle. I'm glad I can come and go as I please, do what I like to do, maintain my privacy, and devote my energy towards my own goals. This would not be possible if I was burdened with a lover.

Because I am unattached by preference, I am comfortable being alone. Actually some of the best times I had were when I was quite alone. It is unfortunate that many desperately seek out lovers because they are lonely. A better reason, I would think, for establishing a pretty long-term relationship with another person would be love. A longing to be with that other

person with a sense of compatibility both emotionally and sexually. But many still attach themselves to the first person who comes around, out of the fear of being alone. This is merely using another person as a crutch — whether it be for psychological, emotional, financial, or moral support.

Actually, being alone is not so terrible. The person who is comfortable with him or herself, accepts oneself completely, and is active in a variety of worthwhile projects, pursuits and endeavors, does not get lonely. Besides, our relationships with our friends, neighbors, fellow workers, family and others is still meaningful and fills the void for the need of human companionship.

The purpose of this article is not to knock long-term relationships. When successful, they are good, positive lifestyles. It's not for all of us, though. Apparently, lesbians are able to form and maintain lover relationships better than gay men. One professor I had in Human Sexuality theorized that this is because the women tended to build their relationship upon empathy, companionship and compatibility rather than immediate sexual infatuation and romantic feelings in the case of the men.

Homosexuality is an alternative lifestyle that is as valid as heterosexuality. We do not have to copy our straight brothers and sisters. Many married (same sex, that is) gay male and lesbian couples reject the traditional husband/breadwinner and wife/homemaker roles. They are working towards egalitarian relationships, as are many heterosexual couples. Singlehood, too, must be held up as a valid, positive lifestyle. Just as we dislike unsuspecting parents badgering us to get married and produce grandchildren, we should not have to be urged by gay friends into finding a lover, either.

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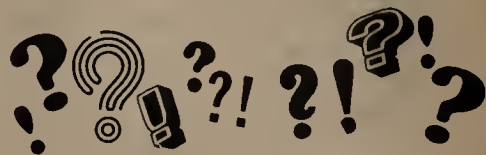
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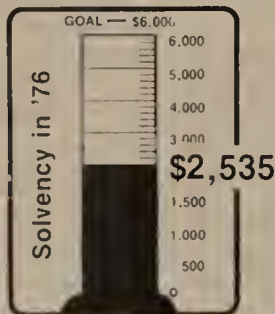
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TELL ME, JOEY

In an attempt to generate more community involvement and achieve our goals of making this truly YOUR paper, GCN will use this space to answer questions for our readers. Mail should be addressed to Tell Me, Joey, 22 Bromfield St., Boston, MA 02108. Persons desiring a direct reply should include a stamped, self-addressed envelope. So let's see if we can change some of those question marks in your mind into exclamation points!



CONTRIBUTE TO GCN



The above thermometer will weekly show GCN's progress towards solvency in 1976. The main source of additional income will be generated by a series of benefits. You can contribute simply by attending. If you are unable to attend or wish to make a larger donation we are also encouraging people to send contributions to:

SOLVENCY '76
GCN
22 BROMFIELD ST.
BOSTON, MASS. 02108

Help us make our dream a reality!

GCN BENEFIT

A benefit for GCN will be held at the Elephant Room on Tuesday, May 25, from 8:00 to 2:00. Brandy Lee and Jade & Sarsaparilla will be the featured performers. \$3.00 donation will include a free drink. Door prizes (including a free teledate film) will also be awarded.

GAY PRIDE WEEK

Gay Pride Week Planning Committee will meet Tuesday, May 11 at 7 p.m. at the Charles Street Meetinghouse. Your input, ideas and time are needed to make a successful Gay Pride '76 Parade.

tactics

To the Editor:

GCN's coverage of the disruption of a panel discussion of male homosexuality in New York City ("Militants Silence 'Gay Is Sick' Psychiatrists," Apr. 24) illustrates an important point about tactics used by some elements of the gay rights movement.

According to GCN's news story, a demonstration by more than 100 gay men and women, including members of the Gay Socialist Action Project (GSAP), interrupted and finally forced the adjournment of a panel discussion of "The Psychodynamics of Male Homosexuality" sponsored by the Association for Psychoanalytic Medicine.

Speakers at the meeting included Drs. Irving Bieber, Charles Socarides, and Lionel Ovesey, whose writings support the hypothesis that homosexuality is pathological. GSAP members reportedly denounced the three doctors as "generals" in a "genocidal war of annihilation" against homosexuals.

Evidently the demonstrators wanted to discredit the panelists by calling attention to their "oppression" of homosexuals through their medical writings. The proper way to discredit Drs. Bieber, Ovesey, and Socarides would have been to point out the highly arguable conclusions, assumptions, and logic which the doctors used to construct their hypothesis that "gay is sick." One could, as one gay leader has pointed out, "drive a truck through" some of the logical gaps in the three doctors' writings on homosexuality, and some of their assumptions and conclusions are little more than old superstitions put into technical language.

With a few well-phrased questions, the demonstrators at the meeting could have shown that the doctors' conclusions about homosexuality are questionable at best, and the "gay is pathological" is about as well-founded a statement as "Jews run Wall Street." Instead, the demonstrators shouted down the panelists, at once denying Bieber and Co. their First Amendment rights and giving their arguments against gay lifestyles a strength which they lacked before.

Activists shout down their opponents only when they have no rational answers to the challenges those opponents make. Dr. Bieber and his colleagues have asked gays, in effect, to prove scientifically that gayness is *not* pathological. The New York activists had a rare chance to present the evidence against the gay-is-sick hypothesis to three leading supporters of that hypothesis, and to point out that homosexuality is, in the last analysis, no more pathological than heterosexuality.

But the demonstrators passed up that chance, and their behavior (such as one demonstrator's reference to "mad and evil scientists") simply helped to strengthen the popular idea that homosexuals are ruled by their glands rather than by their heads.

If homosexuals want straight society to see the weakness of the "gay is sick" school of psychiatry and take the gay rights movement seriously, then they should discourage any further demonstrations like the one in New York City. After all, persons who try to scream down their critics *are* sick — and not to be respected.

Sincerely yours,

David Ritchie



gay vote

To the Editor:

Senator Henry Jackson's first visit to gather support in Connecticut has come and gone with hardly anyone aware that he was here. One cannot help but wonder why there was so much secrecy?

Could the reason be that Sen. Jackson did not want to risk another run-in with Gay people? I am sure that Governor Grasso had warned Sen. Jackson that Gays in this state would certainly confront him on his lack of concern for Gay Civil Rights. This issue has caused the Senator much consternation in recent days. It seems that wherever the Senator campaigns, there are Gays ready to confront him on his position, i.e. that Gays are "sick."

Since both Governor Grasso and Sen. Jackson are dead set against any gay rights legislation, one cannot help but wonder if all the silence about his visit was not a conspiracy?

Surely Sen. Jackson must realize that there will be Gays at the Convention in New York to make our views heard. We will not go away, Gays have the VOTE and we will certainly use it to support candidates who are supportive of our struggle; and we WILL defeat any candidate who is anti-gay. Governor Grasso will realize the impact of the Gay Vote when she runs for reelection in 1977.

It is high time that ALL politicians become aware that Gay votes DO count. Senator Jackson, Governor Grasso — WAKE UP.

Daniel Levitch

LETTERS

csld

biased

To the Editor:

As the Committee to Elect Ann Weld-Harrington Selectman in the Town of Provincetown, we have been very pleased with the layouts of the ads we've taken in GCN.

However, we absolutely do not understand how in the Apr. 17, 1976 edition, Neil Miller gave less than *two paragraphs* to Ms. Weld-Harrington. She is an "out lesbian" in her campaign, yet Mr. Miller gave the bulk of his story for a *gay newspaper* to the straight candidates. This is appalling!!!

We did not expect the balance to be in the opposite direction, either. Just because Ms. Weld-Harrington is a lesbian, doesn't mean that most of the story should have been in her favor. We just feel that there could have been balance in the entire article — equal coverage, in space, for all the candidates running.

Since Provincetown is a large gay gathering place, we thought that an article of a town woman who happens to be a lesbian running for town office would be newsworthy and of interest. Perhaps we were wrong. But we don't feel we are. Naturally, it is too late to correct any of this, but in the future, try and have gay news in a gay newspaper.

Maryellen Kiernan
Donna Cairns

Coordinators of the Committee to
Elect Ann Weld-Harrington as Selectwoman

gay power

Dear GCN:

The Forum article of Robert Rygor (GCN, April 17, 1976, p.4) is muddled in the extreme. For example: "Gay power exists not because of revolutionary rhetoric but because being gay is part of everyone." But, in whatever sense "being gay is a part of everyone," it was always a part of everyone. Gay power, on the other hand, is a recent phenomenon and, whatever the dependence, it did not precede "revolutionary rhetoric," as Rygor seems to imply.

And what are the political issues that the gay rights movement should, according to him, divorce itself from? Transvestism, feminism, bisexual liberation, prisoners, pederasty — to name a few. In an effort to embrace (or be embraced by) the political spectrum, he has watered down the gay rights issue to — what? Indeed it is difficult to see who stands to gain what, after our obvious sisters and brothers have been sold down the river.

Rygor gives us a litany of who gay people are: "We are welfare recipients and we are presidents. We are socialists and capitalists. We are poor and we are rich. We are Catholics, Jews, Protestants and atheists." (Got me with that last one!) And, I would add, we are transvestites, feminists, bisexuals, prisoners, and pederasts. If Goodstein's "silent majority" are going to be heard, they will have to speak up with much less muddled thinking than this.

Hubert Kennedy

Watch for Next Week's Special Supplement:

Provincetown



Where
To
Stay

Where
To
Go

informed

Dear David,

I received your letter a few days ago regarding the cartoon that appeared in this month's *Pax Centurion*.

I wholeheartedly agree with you that this cartoon is nothing but gross slander. The cartoon was definitely in bad taste.

Although you are right in realizing that the Boston City Council can do nothing to change the Boston Police Patrolmen's Association, I appreciate your informing me of the issues that are bothering this city's gay residents, and I hope that you will inform me of any further issues that develop.

Sincerely,

Lawrence S. DiCara
Boston City Councillor



Dear GCN:

I was sadly disappointed by David Brill's article on Peter Derry's death. What was the purpose of quoting "friends'" accounts of his sexual life? Accounts that obviously suggest that he continually placed himself in compromising situations? Accounts from which can infer his death was a result of such circumstances? No evidence exists, only insinuation.

I was not a friend of Peter Derry. I only hope that if I meet with untimely death the details of my sexual life aren't made front page news for the gay community by my "friends."

Greg



Movable Quintain, 14th century.

Sincerely Yours,

Bebe J. Scarpi BA.
Secretary, CSLD 1976



Style (a), with
Stigma (b).

s/he

Dear GCN:

In a recent review of *Fellow Feelings* by Richard Howard, Rudy Kikel refers to America as "her" and to the human race as "man." If I wanted to see shit like this, I would read a straight paper.

I suggest that it is the JOB OF GCN's editor to edit, and I hope that he will do so in the future.

Disgustedly,

John Campbell

[Note: Our features editor states that SHE did indeed edit the review.]

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Duberman Tells of Psychiatric Travails

By Allen Young

AMHERST, MA — Martin Duberman, gay author and historian, spoke to some 300 Amherst College students Apr. 22 as a guest lecturer in a popular course entitled "Human Sexuality." The Amherst students, who have nicknamed the course "Holes and Poles," listened attentively as Duberman spoke on his experiences as a gay person in the 1950s.

Duberman read excerpts from a journal he kept in the 1950s, much of

which was concerned with his experiences in psychotherapy. He suggested that the sickness theories of psychiatry have left a "permanent imprinting" in the minds of his generation, and he said that by sharing his journal he hopes that younger gay people can show "understanding and sympathy for people my age."

With measured anger, Duberman noted that he had "wholly internalized the medical model under which I was treated." In 1957, just after getting his

Ph.D., Duberman was teaching at Yale and seeing a therapist. He had given up a four-year-long love affair due to pressure from the shrinks, and though making an effort at celibacy, he would occasionally have a sexual encounter with a man.

In his journal, Duberman wrote with disappointment that he had to "give in to this sort of physical gratification." He wrote in his diary that there was still hope for him "if I can only maintain the strong sense of disgust."

Later, in a 1962 journal entry, Duberman refers to a sexual encounter that ended 15 months of celibacy. "It was good to embrace and be embraced," he noted, and he expressed pleasure at the "tenderness and passion" as well as the fact of "some release." But even this joy was countered with more anti-gay "brain-

washing."

Duberman brought the predominantly straight Amherst audience along with him in his twelve to fifteen years of therapy, pointing out that there was "a part of me in fairly constant rebellion" all along. The decisive turning point for Duberman came on a weekend in the early 1970s when friends on Long Island refused to permit Duberman (a regular guest in their home) to bring along a lover.

After this incident, Duberman's coming out was inevitable. He spoke openly of his homosexuality in his new book, *Black Mountain*, reviewed gay books in *The New York Times*, and became involved in the gay movement. He is also a playwright whose most recent work, "Male Armor," is a collection of plays dealing with the male psyche.

Gay Pride Parade Split

(Continued from page 1)

together to form a new group called CSDLC. Working very fast, the new group officially incorporated themselves as a Not-for-Profit organization with the State of New York's Department of State Division of Corporations and State Records. Dated March 22, the incorporation certificate incorporates the name C.S.L.D., Inc.

In response to reports to rumors of incorporation, members of an *ad hoc* committee of 102 gay activists sent a letter to Secretary of State Mario Cuomo, stating, "We the undersigned, members of the Gay Community of the State of New York, wish it to be known as a matter of record that the title 'Christopher Street Liberation Day' is a name that is the common domain of all gay people in the City and State of New York, throughout the United States and throughout the world; and is a name that no private individual or group of individuals, no organization or group of organizations, may appropriate for themselves."

As a result of the split, Bishop Mikhail Itkin resigned as editor of *Maverick*, the gay newspaper owned by Michael Umbers, who allegedly gave the DeVente group \$5,000. "I find that I must resign as editor of *Maverick* insofar as you are supporting Ms. DeVente in this effort to do what I can only describe as a major rip-off of the Gay community. The name, Christopher Street Liberation Day, belongs to ALL GAY People, not to the egoizing proprietarians who would rip it off for their own power and/or financial trips," Itkin wrote his publisher.

Passaro Quits

With the granting of the permit to march given to the "movement" Owles-Manford group, that steering committee appears to have the upper hand for the moment, despite the incorporation. However, last week's

resignation of GAA activist Joanne Passaro from the steering committee, gives fuel to the enemies of the "movement" group. Calling the group "sexist as hell," Passaro stated that she was no longer going to give them "legitimacy" by being the "token woman. It's manipulated by the Democrats," Passaro says. "Now I understand why LFL (Lesbian Feminists Liberation) isn't taking sides. This group is not egalitarian; it's full of ego-feeding deals."

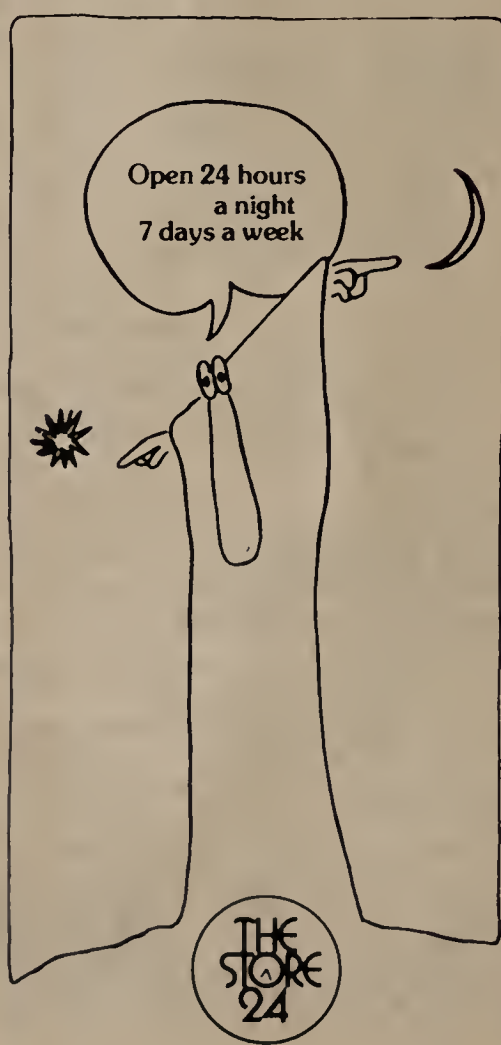
Battle Goes On

As recriminations continue from all sides, both the DeVente forces and the Owles-Manford-movement forces are determined to march. "Gay Pride Day is for everyone," Rudy Grillo says, "separate and apart from other demonstrations of gay pride and power. We intend to keep it that way . . . It is time the Owles-Manford group stopped acting like sore losers and ended their divisive tactics. They are welcome to march with us."

As for the "movement-oriented" group, Bishop Itkin says, "The issues are clear and the unfortunate division of the Gay Community is clear. Are we to march militantly, demanding our freedoms and our rights, in the wake of the vicious Supreme Court decisions; or are we to simply have a parade culminating in a big bash in the vicinity of the bars. The democratically elected Steering Committee is planning on having the largest Christopher Street Liberation Day march yet held . . . The Rump committee (DeVente faction), jumping to the tune piped by the bar-owners, will be parading down Seventh Avenue to congregate in the Gay Ghetto and feed yet more money into the bars that day. IT IS A DAY OF OUR FREEDOM . . . A DAY TO PROCLAIM OUR FREEDOM AND BRING OUR GAYNESS OUT OF THE GHETTO."

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THE STORE 24

Philadelphia Center Opens

By Tommi Avicoli

PHILADELPHIA — Philadelphia's Gay Community Center opened on Apr. 23 with a gayla evening of entertainment which included music, poetry, and films. The Center, located in the heart of the South Street "Renaissance" area, has two floors, the top of which houses the Gay Switchboard office and the relocated gay coffee-house, which provided refreshments for the two-day grand opening. The downstairs is set for large meetings, dances, and stage performances of all types.

Opening night entertainment featured the banjo and guitars of Peggy Bernstein and Ian Mishkin, who did both traditional and a few original songs; the singing and guitar playing of Hank Baron, and poetry by Tommi Avicoli from his newly published book, *Magic Doesn't Live Here Any-*

more.

Films included works by Steve Canale ("My Hair"), Paige Churchman ("Mr. Maine Line," "The Veggie People," and "The Patricia Hearst Story") and J.J. Ingrassia ("Bunny Girl"). Paige Churchman's "Mr. Main Line" was perhaps the funniest film of the evening. The film depicts a beauty contest for men which ends with one of the contestants being crowned and given a cape to wear.

On Saturday, Apr. 24, there was a free open house, displaying paintings, drawings, and ceramics by gay craftspeople, and featuring the flute playing of Fran Felden. That evening about 600 people attended the first gay dance at the new Center. Again the coffee-house upstairs — which hopes to open on a regular basis in a month — provided a quiet lounge area with

(Continued on page 7)

U-MASS BOSTON PRESENTS



FOR

GAY MEDIA ACTION

Friday, May 21

9-1 p.m.

100 Arlington St., Boston

Lavender World's Fair - Gay Ripoff?

By Bill Damon

LOS ANGELES — It was billed as the 1st annual Lavender World's Fair and the advance people were promoting it coast to coast, north to south as "what could be a gay Woodstock." The Los Angeles Fair Grounds at Pomona had been acquired for Easter Weekend by a group, the Fair Grounds management told the media, which had requested the use of the property for "a family-type, weekend, religious celebration."

The advertisements and posters heralded "In concert THE POINTER SISTERS WITH SPECIAL GUEST STARS INCLUDING WOLFMAN JACK; WORLD'S LARGEST OUTDOOR DISCO; Popular Women Guest Stars, Spectacular Grandstand Concert, Easter Sunday Sunrise Service, Easter Parade — \$1000 Grand Prize and more, much, much more, including Sound by: Cerwin-Vega and a Laser Light Show Extravaganza."

The fourteen-year-old boys plastering Selma Avenue with Fair posters didn't know why the phone for Lavender World Productions Executive Director Dan Daniels had been disconnected days before the event was to take place. Nor did anyone at the four ticket agencies listed as selling \$6.00 advance seats seem to have any knowledge of the fair, much less tickets.

Although Daniels, associated with Boston's 'Cabaret' promoter Ron Larson, had last been seen in the New England area last summer heading for the Provincetown Airport leaving a still as yet unpaid \$900 bar, restaurant and guest house bill behind, the advance publicity for this event seemed to be nothing other than legitimate. This was an event featuring THE POINTER SISTERS, in concert no less, and how could anyone who still believed in Judy Garland and Bette Midler doubt its authenticity?



Photo by Bill Damon

Entertainment at Lavender World's Fair

Thus promoted, as many as 5,000 faithful headed for Pomona, paid the mandatory \$1-3 parking fee, plus the seven dollar gate to become a part of the Lavender Fair mystery world, under a warm and sunny California sky in a fair grounds with a quarter-million person capacity.

From the onset, lack of planning was the keynote of the event. The most organized seemed to be the estimated 100 booth concessions, each of whom paid a percentage to the promoters for the privilege of hawking their wares or publicizing their own particular cause. Their representation ranged from the L.A. Gay Services Venereal Disease Clinic through the newly-formed Gay Native Americans, to tee-shirt hawkers and good old American country fair vegetable choppers.

Misplanned logistics placed the Mr. Lavender Fair's beefcake award contest in conflict with a "latest in fashion" leatherwear show; a hint of charlatanism might have been perceived when the "world's largest

outdoor disco" turned out to be a 100' by 100' parking lot equipped with a quadrophonic sound system which seemed to be lacking in either working speakers or a working disc jockey, depending upon when one happened to drift by.

Around 6 p.m., however, a sleek white limousine sped onto the fair grounds and, although no one seems to have seen them, it was buzzed around that the Pointer Sisters had arrived and that Wolfman Jack would soon alight by helicopter, bringing with him, so it was announced, none other than Jane Fonda. Reserved grandstand seat tickets, at \$5 a throw, went on sale at once for the concert.

In the meantime those attending the fair were busy swilling beers at \$1.25 a can, munching hot dogs at .25 a bite, and smoking 7" lavender Lavender World's Fair Sherman's class "B" cigarettes at \$3 a box of 10.

By 8 p.m. the fair grounds' crowds had emptied into the grandstands to be entertained first by a series of class "C" nationally unknown acts; then, as the chill of the night air set in, to be told that the lighting crews were packing up to leave, as were the sound crews. The rumor was that they hadn't been paid. By 9 it was obvious to even the most faithful that there would be no Pointer Sisters and the the only thing arriving by air was a cold night.

By 9:15 the crowds starting forming, demanding their money back, and the once-prominent promoters started becoming invisible.

It was a short, dark-haired man with a two-day growth of beard who finally arrived at the gate to begin refunds. He began refunding gate fees with far less enthusiasm than those who had earlier been having their blood drawn.

Apparently the first twenty-five or so rebates proved too much for him and another white limo with out-of-state plates whisked him into the back

seat with the "gate" and whisked him off the grounds.

Meanwhile, oblivious of the refunds, a few faithful danced into the night.

By mid-afternoon Sunday a few still visible promoters were still telling media representatives that they expected "close to 20,000" would arrive for the Fair's remaining hours.

The hundred booths had dwindled to twenty. A local mobile sound company had arrived and set up a stereo under a 50' x 75' canopy and the gate fee had been charitably dropped to a mere \$5, plus parking.

By 6 p.m. the 1st annual Lavender World's Fair had passed into West Coast gay history.

By weeks' end, reports have it that there are a series of suits and counter-suits.

Lavender World Production's Executive Director Dan Daniels had vanished, perhaps to another airport. The straight promotion agency which had handled the account no longer employed the agent who had directed its promotion.

Certain gay business people conservatively estimated the now "missing" gate receipts at \$50,000.

Throughout the Los Angeles gay community, however, the consensus of opinion is that the idea of the Fair — the concept of opening a Fair Grounds for a day or more to the Gay community — is a sound one. There is the general feeling that, were it to be done again, next time promoted by legitimate business people and gay community leaders, the Fair's underlying feeling and celebration could only benefit the gay community and better the community's understanding of itself. But it's also clear that the questionable business practices of this Fair's promoters can only make it harder for gay business people to deal with the existing, straight business world.

Ensign Berg's Lover Fights the Navy, Too

VIRGINIA BEACH, VA — As Ensign Vernon E. "Copy" Berg III, recommended for discharge for homosexuality, continues his fight to remain in the Navy, Berg's lover, E. Lawrence Gibson, has secured legal counsel and plans to take action against the Navy for its termination of his job as a civil service instructor. After the administrative board's decision of last January, Berg's case is presently under review by Rear Admiral Julian Burke in the Sixth Naval District in Charleston, SC. Following reviews by the Chief of Naval Personnel and the Secretary of the Navy, Berg has indicated an appeal in federal court should the Navy fail to retain him.

While Berg remains on duty pending the Naval review of his case, Gibson is presently unemployed and has been denied unemployment compensation. Gibson had been barred from his students and deprived of his position as civilian instructor to teach enlisted personnel English on the USS Little Rock, because of his association with Ensign Berg. Gibson had been hired in the summer of 1975 in a pilot program which is an extension of the Pre-re-enlistment Education Program (PREP).

On July 22, 1975, when agents of the Naval Investigative Service (NIS) confronted Berg, Gibson was simultaneously taken from his classroom in Gaeta, Italy, and intensively interrogated by two additional agents of NIS. "Without explanation I was abruptly taken from my classroom and conducted to a tiny room," Gibson recalls.

"For almost three hours, two agents tenaciously questioned me about Ensign Berg, indiscriminately naming other individuals and probing for explicitly intimate details.

"I made a sincere and earnest effort to be precise and complete in answering the agents' questions and in refuting false misconceptions and allegations," Gibson asserted. "Given the assurance of confidentiality, I felt that I could defend Ensign Berg by clarifying what the agents saw was a threat to his position as an officer on Admiral Turner's staff."

According to Gibson, the NIS agents had noted that they had no jurisdiction over him because of his being a civil service employee. They had also explained that the regulations applicable to a Naval officer are distinct and dissociate with the requirements and rights of a civilian. Yet, later the same day, Gibson was requested to remove himself and his belongings from the ship on which he and Berg were stationed.

The Executive Officer of the Little Rock ordered Gibson never to set foot aboard his ship again. Gibson was barred from his classroom by the Navy Commander, and deprived of his position as a civilian teacher.

"In the light of the recent Civil Service ruling such action violates my rights as a civilian employee of a federal agency," said Gibson. "... I have fallen victim to the same prejudice and exclusionary action as Ensign Berg."

Ensign Berg, who is Gibson's busi-

ness partner in writing and illustrating educational materials and children's books, sees his lover as "my co-defendant in the case. Tragically, however, Mr. Gibson has not even been granted a hearing such as I received. The violation of his rights," Berg continues, "clearly demonstrates that a Civil Service ruling of July, 1975 is merely a paper statement of paper rights. At least with the Navy's actions against him, it seems that the Navy has extended its jurisdiction and made its regulations applicable to even a civilian."

"It has been a rude and painful

Center

(Continued from page 6)
refreshments, and it was extremely crowded.

Though the Center opened its doors to the community, the building is far from complete. A stairway has yet to be completed leading from upstairs back down into a door to the courtyard. A Gay Community Center office is being planned for the front of the first floor, along with a double-level space housing a projection booth and a disco control area, and of course a coat check room.

According to Rick Rosen, who has done extensive work on the renovation of the building, the section of the second floor which is yet in chaos will either be subdivided into small office cubicles for different gay groups, or one large space for the gay media groups, and the rest of the space for

discovery," said Gibson, "to witness and experience all but total disregard of civil liberties and to see the right of due process so capriciously violated.

"When the Navy can extend its jurisdiction and wield its power against a civilian," declared Gibson, "I think it is a civil duty to challenge what is a threat to any and every American citizen. Such action taken against me, I'm afraid, is not totally unique. It's happened before and can happen again.

"The Navy took away my job, but it did not steal my determination or voice," he emphasized.

gay groups to use for meetings. Rick said of the "thousands of hours" of work already done, "The work load has been distributed among a lot of people."

Similarly, a recent Gay Community Center newsletter remarked, "What we have achieved is the development of a genuine and substantial feeling of community among the many volunteers who have been involved in the renovation. It has generated confidence and a willingness on the part of many to make sacrifices on a scale not often seen in Philadelphia.

Also, according to Arleen Olshan, there will be a monthly gay and monthly lesbian dance. In May there will be a special disco dance by Lolique Productions, featuring Gandharva and David Jenkins, and theatre and film workshops.

Vara, Cashman Each Fined \$1,000

BOSTON — A Boston Municipal Court judge last Monday found Henry Vara, owner of Jacques and The Other Side, and Frank Cashman, Vara's business partner, guilty of operating illegally after hours. The judge fined each man \$1,000. The charges stemmed from a March 28 raid by Boston Police's Tactical Patrol Force

and Vice Control Unit on the two bars during which time Vara, Cashman, and 12 employees were arrested. The police raid grew out of a conflict in jurisdiction between the Boston Licensing Board, which had ruled that the bars must close at 12 p.m., and the Massachusetts Alcoholic Beverage Control Commission (ABCC). The

ABCC, two days before the raid, decided to overturn the Licensing Board decision and ruled that the two controversial establishments could stay open until 2 a.m.

In court, Judge Jacob Lewiton accepted the arguments of the Boston Police Department lawyer Michael DeMarco that the ABCC's decision could only have "advisory status" and could not overrule the Licensing Board's midnight closing hour. Therefore, the police lawyer contended, Vara and Cashman were in fact operating after hours no matter what the ABCC had decided.

Attorneys James J. Sullivan and Frank DiMento, both of whom represent the Varas, announced that they would appeal the Judge's decision.

Frank DiMento, lawyer for the Varas, told GCN that "this decision doesn't weaken us at all. It's not final," DiMento noted that the Superior Court will hear his appeal "around June."

However, police department lawyer Michael DeMarco disagrees. "This tends to clarify any of the prior

decisions which were obviously confusing. The Judge's decision goes to the heart of the problem. He (the Judge) took into account the same decisions which the city did. We're on firmer ground now."

Presently, despite the fines, Jacques and The Other Side continue to be open until 2 a.m. However, the police have not been raiding the bars every night. "Rather than arrest them every night, we're simply seeking criminal complaints every night," DeMarco said. "But the day of reckoning is coming. Henry Vara has always said that he put money above all else. That may work in the short run as he keeps the bars open until 2. But he's breaking the law and it's not going unnoticed. We're not being dramatic, we don't want to do anything that might be construed as harassment, but we're not ignoring the situation either."

DeMarco stated that the Police Department is now planning a formal motion to the Boston Licensing Board to revoke the licenses of Jacques and The Other Side based on the two bars' refusal to abide by the Licensing Board's midnight closing hour.

Court Thwarts Employer Advances

WASHINGTON — A US District Judge ruled in Washington last week that employees who must submit to their employer's sexual advances in order to keep their jobs have the right to sue their bosses for sex discrimination. The *Washington Post* reported that US District Judge Charles R. Richey upheld a finding by the Justice Department that a male department supervisor in the department had illegally fired a female employee who had refused his advances.

The Judge observed that sex discrimination would be charged regardless of the sex of the employer and employee. "A finding of discrimination could be made where a female supervisor imposed the criteria (sexual demands) upon only the male employees in her office," Judge Richey said. "So could a finding of discrimination be made if the supervisor was a homosexual."

However, the Judge did indicate that sex discrimination probably could not be an issue if the supervisor was bi-sexual and made demands on employees of each sex. In that case, there could be no case to be made that sex discrimination existed.

The Judge's ruling is significant because it is the first time that the sex discrimination provisions of the 1964 Civil Rights Act have been invoked successfully to deal with sexual advances.

Justice Department attorneys had argued that the case should not be filed under the sex discrimination sections of the civil rights laws since the issue was not one of gender. "Plaintiff was allegedly denied employment enhancement not because she was a woman, but rather because she decided not to furnish the sexual considerations claimed to have been demanded," said Justice Department attorneys.

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Brigid Brophy On Life and Literature

An Exclusive Interview With GCN

By John Mitzel

Introduction

Brigid Brophy is a distinguished writer and novelist; her reputation in the U.S. is, unfortunately, nowhere near as extensive as in the U.K. She was born in 1929; her father was novelist John Brophy. She won a scholarship to study Classics at Oxford. "There I acted on the belief that I had more to learn by pursuing my personal life than from textual emendation, with the result that the authorities could put up with me for only just over a year; I came down at nineteen without a degree and with a consequent sense of nudity which I have never quite overcome, and earned my living as a shorthand-typist."

At age 25 she wrote her first novel, *Hackenfeller's Ape*, which gave her an international reputation. This was followed by *The King of a Rainy Country*, and *Flesh*. Her monumental work, *Black Ship To Hell*, published in 1962, analysed the destructive impulse which Brophy diagnoses as the central force in Western civilisations, and in it she concludes: "Civilisation's hope of surviving the present bout of the struggle lies with the mighty Eros . . . There are few ways in which man can be more innocently employed than in making love . . ." Her novel, *In Transit*, 1969, totally confounded her critics and delighted her readers. Brophy has probed the nature of the homosexual creative artist in two important books: *Black and White: A Portrait of Aubrey Beardsley*, and *Prancing Novelist*, a long biography of Ronald Firbank. Brophy's most recent

book is *The Adventures of God In His Search for the Black Girl* (reviewed in GCN 7 Dec.'74). With her husband, Michael Levey, and also Charles Osborn, she authored the hilariously irreverent *50 Works of English Literature We Could Do Without*, and her critical essays have been collected under the title *Don't Never Forget*.

In 1972, Brigid Brophy was one of the founders of the Writers Action Group (WAG) whose goal was to establish Public Lending Right (PLR) into law in Great Britain, thereby paying authors for the public use of their books in libraries. With her close friend, Maureen Duffy, Brophy has been a leading activist in the cause of PLR. Brophy has also been an outspoken feminist and supporter of gay rights. She has served as the vice-president of the National Anti-Vivisection Society of Great Britain.

John Mitzel conducted this interview with Brigid Brophy, courtesy of the international mails, for the GCN.

Mitzel's Questions for Brophy

J.M. The American press has lately presented the U.K. as in a hopeless and degenerative financial mess — the "economic Italy" of the North. Has there been noticeable social fallout from the impact of the Depression there? How's things in London these days?

B.B. Thanks for your solicitude, but isn't it really for me to address the tender inquiry to you? Britain has an appalling number of unemployed, 1.2 million, which is 5.5% of the workforce. But I gather the situation in the USA is even worse. The U.S. Embassy in London cites 7.2 million unemployed, i.e. 7.8% of the workforce. So:

how are you surviving the depression in Massachusetts?

Britain did have an almighty crisis in 1974, when the Conservative government put the whole workforce on a 3-day week. Since then Labour has performed at least the first half of an economic miracle. If you've heard to the contrary, it's probably because the press (British or U.S.) always applies its most venomous bias to elected socialist governments. This is a matter not only of politics but of pique. Most of the press is an instrument of capitalist propaganda. Whenever the citizens actually choose to vote socialist, the press is forced to notice that it isn't as powerful, and its propaganda isn't as insidious and efficient, as it likes to suppose. It is now busying itself telling the world that Labour-governed Britain is shaking to bits — by which it hopes not only to slander socialism but to vindicate the press.

J.M. Is the government's newly proposed cutback on social spending presenting a serious obstacle to WAG's fight for public lending right? If so, how are you planning to counter it?

B.B. Cuts notwithstanding, the government introduced its PLR Bill to Parliament on 18 March. The sum of public money pinned to the Bill is one million pounds a year. That's exactly what the Conservative government planned to offer in 1974. This means that the Treasury, which doesn't change with changes of government (or, many people think, with anything else), made up its iron mind long ago that the continuation of English literature is worth precisely one million pounds a year — one thirty-seventh of what Italy spends on its opera houses.

Unlike the planned Conservative Bill, the present Bill does get the essence right: the writers will be paid in proportion to the use the public chooses to make of their books. To that extent, it's a triumph for the WAG campaign. On five comparatively small points, the Bill is slipshod, and we (= WAG and our trade union, the Writers' Guild of GB) are trying to get those amended.

After the Bill is passed, it will take two years to set up the PLR system. It's then, when the principle of paying the writers is safely on the statute book, that we shall start agitating for a less philistine assessment of our monetary value.

J.M. I was a little surprised to find out that you weren't raised a Roman Catholic. The force of your anti-clericalism and anti-superstitionism always appear to me as marks of a person who's successfully escaped the clutch of religion, yet, bitter, emerges (when eloquent) as the hottest undoer of "The Maker's" claque.

B.B. Well, let me restore your peace of mind. I was married in the Catholic church. However, you speak as though you were a Catholic — i.e. as though Catholicism were the only sect of Christianity or even the only religion. I don't think Catholicism is unique in its emotional clutch. (One needn't accept the Jesuits' glamorised projection of themselves.) Surely the U.S. is littered with the after-effects of the clutching power of the Protestant version of Christian puritanism? (It wasn't Cath-

olicism that impelled the Mayflower to totter across the ocean.) I imagine it needs a fairly resolute effort to escape from the clutch of any of the religions that employ guilt as their operative force. They include, as well as the Catholic, the Orthodox and the various Protestant versions of Christianity, Mohammedanism — all of which are, historically, merely heretical variants, adapted for the use of gentiles, of the original guilt-gripper, Judaism.

J.M. It's clear that your *written* English is *very much* a learned language, learned in an academic way, not merely through attention to usage, and in some instances I'd swear I was reading you in translations from the French, and that the particular windmill you, untiringly, have chosen to tilt is to adapt English into a language of rationality when it *works* more toward expression of eccentricity in device, moderation in tone, and promotion of idiosyncrasy in imagination. You yourself have shown that presentation of argument can proceed very well (as in *B S to He*) or else just totally fall apart (and *In Transit*) have voice roll around, swinely, in a welter of words disassociated from meaning.

B.B. Can you have swallowed the illusion that there's such a thing as a "natural" way to write? Happily, both writing and reading are highly unnatural acts. They require very complicated techniques of symbolisation and metaphor-reading.

Of course the techniques of writing have to be learnt, and they include, of course, techniques of pretending no technique is involved — e.g. the "simplicity" of Ernest Hemingway. Hemingway's infinitely monotonous sentence structure ("He went out and it was raining and he got wet and he put on his coat and it was beautiful") was designed, with perseverance if nothing else, to deliver the message that the author wasn't literary (i.e. soppy and effeminate) but preferred killing animals to writing books. In other words the "natural" writing was merely the projection of a daydream by an exceptionally silly old faker. (He made a pop success by stealing and debasing the stylistic innovations of Gertrude Stein, and he wasn't half the man she was.)

Yes, I unashamedly try to write well. A book lasts, can be taken by the reader at his/her own pace and can be re-read: a writer is giving short weight if he/she doesn't try to produce something that will stand up to scrutiny. If my prose did read like a translation, I suspect it would be a translation from ancient Greek, not French (I was a classics — i.e. Latin and Greek — scholar at Oxford, having fallen in love with the Greek language at the age of eleven), but so far as I can tell it is in fact couched (individual quirks apart) in the native idioms and cadences of written Irish-English (which may sound foreign to you).

I don't agree that the inherent tendency of English is towards eccentricity in device and idiosyncrasy in imagination in any way that works against rationality. (I've left out your "moderation in tone" because it seems to me liable to contradict the eccentric-



city and the idiosyncrasy.) Indeed, I don't accept any rift between reason and imagination. An image and an argument seem to me two routes to the same end. If either has to ignore the other in order to make its point, it's merely pretending; being rhetorical. I don't think the words in *In Transit* do become "disassociated from meaning"; I don't think words — or even syllables — *can*, that being the peculiarity of literature among the arts. Conversely, I think the impression of rationality given by *Black Ship to Hell* is created largely by literary (imagist and stylistic) means. I suspect your characterisation of English as a language is based on 19th-century English prose. It doesn't apply to the prose of Dryden, Swift or Gibbon. Baroque is the art of fusing image and argument. A baroque writer knows he's got his last paragraph right when a flight of putti arrives above his desk and drops roses on it from a cloud.

J.M. What do you think is the best way to stem and ultimately eliminate the influence of Christianity and its numerous related retailing competitors? Reasonable argument? Taxation? Seizures? Decide?

B.B. Reasonable argument, alas (in the spirit of Victor Hugo, "hélas"). The other methods are much more amusing but would be counterproductive, since "the blood of the martyrs is the seed of the church."

J.M. Would you agree with the statement that American writers of imagination, when successful, tend to become "Commodities" more so than their English peers, and then proceed to burn themselves out, drink themselves to death, blow out their brains, jump off bridges, etc., more so than English writers? If yes, have you any explanation for this phenomenon?

B.B. Would Dylan Thomas have drunk himself to death if he had remained in Britain? Who would dare say? It may be that the difference between two countries' treatment of successful writers lies only in the packaging of the "commodity." The US packet is probably aimed at a more-or-less mass market, whereas the British one is designed for the carriage trade. The British wrapper therefore tries for "distinction," i.e. Olde English Humbug.

The British read a lot of books but in a rather secretive way. They neither buy books nor talk about them. I suspect that in the USA a writer might find his name known to a lot of people, who wouldn't, however, have read his books; in Britain many people probably borrow his books from the library and even enjoy them but don't bother to note the name of the author.

British writers have for long been serfs to their publishers (who pose as gentlemen who are doing the writer the kindness of publishing him) and forced labourers to their government. The government has been running the public library service, providing the public with reading at the rate of nine volumes of fiction plus three volumes of non-fiction a year per adult in the population, and keeping numerous librarians in regularly-and-well-paid employment, entirely on the backs of the writers. The writers weren't paid for the loans and they couldn't (by Act of Parliament) refuse to let their books go into the libraries. I trust that the achievement of PLR (fought for entirely by the writers themselves) and the formation of a trade union for writers will at last begin to emancipate writers in Britain from their financial and, even more important, their psychological serfdom.

J.M. By the way, when was your last visit to the USA? Impressions? Were you hawking a book, or just touring?

Reasons for not coming back?

B.B. My last and indeed first visit to the USA was in 1968. (But my mother was born in Chicago and held dual nationality until middle age, when she renounced her US citizenship.) I spent a month in New York (with trips to Boston and Washington) because my husband, Michael Levey, who is an art historian and the director of the National Gallery (the one in London), was giving a series of lectures at the Metropolitan Museum.

My reasons for not having returned include: the weakness of the coffee and the beer and even, in effect, the Scotch, since it is almost impossible to get it undiluted by lumps of frozen water (I suppose it is through having Prohibition in their past that US citizens seem much more *frightened* of alcohol than Europeans — a fear that is probably justified since, presumably for psychological reasons, many of them get drunk very quickly on what seems to a European very little drink); the slow, rustic pace of life in New York (I am of urban, impatient temperament myself — if I were one of the many Londoners who yearn after the countryside I might have found New York restful); the old-fashionedness of social life and organisation; the broken-down, industrial 19th-century ugliness of New York; the nauseating deference paid to the rich . . .

J.M. It always surprises me when I am reminded of strict British laws regulating what can or cannot be said in the press, TV and in the movies. To what do you attribute this vestigial prudishness? Have you even felt constrained by the threat of or *actual* libel action? Are books and films still frequently prosecuted in the U.K.? And on a similar matter, are any of your books banned in any country — South Africa? Ireland? — and if so, do you know for what reason?

B.B. All my earlier novels were (and my more recent ones may have been without my being told) banned in the Republic of Ireland, which had (and may still have) the habit of automatically banning anything that so much as alluded to sexual intercourse between persons who are not married (to each other, that is). My most recent novel is banned in South Africa — presumably because its title is *The Adventures of God in his Search for the Black Girl*.

This seems to indicate that the British obscenity laws are not the most absurd in the world but only, probably, about the third most absurd.

As well as being tyrannous in themselves, the British laws weave a delicate little trap for the conscience of a libertarian aesthete. I have often been asked to appear at obscenity trials of books as a "literary expert" witness. That means my testimony would be confined to saying I think the book is good literature. I was wholly willing to say that when they tried *Fanny Hill* (and I attended the trial but wasn't, in the end, called — perhaps it was thought I couldn't make an impression of being "of good character"). But I can't say it about illiterate tripe. Yet I am not allowed to say in the witness box that although such and such a book is in my view very bad literature I nevertheless believe that everyone ought to be free to read it if he wants. So I am no use to counsel for the defense. Our law suppresses one half or the other of the conscience of potential witnesses, as well as suppressing books.

Our libel laws are (although obscenity cases are sometimes cases of "obscene libel") quite a different matter. Incidentally, now that homosexual acts between consenting males over 21 are no longer unlawful in

England, nobody knows whether it is still libellous to say that Mr. So-and-So has performed one. The libel law is meant, I think, to protect you from damage by allegations, true or false, on matters where the truth or falsity is of only private, not public, interest. Thanks to the true or false bit, it doesn't work very well. If you write that I regularly beat up my daughter, I might sue you and get damages. But as everyone knows I am entitled to the damages whether or not I really do beat up my daughter; my success in the libel court wouldn't really clear my name.

As I don't write a gossip column and as none of my fictions (with one early exception) is in the least autobiographical, I've never as a writer felt at all constricted by the existence of the libel laws. Like all poor people, I daydream about being libelled myself — just once, juicily, in some way that wouldn't hurt my personal feelings (I would mind the one about my daughter, who is, as a matter of fact, much more likely to beat up me) but which would seem to a conventionally-minded jury worth hundreds of thousands of pounds . . .

J.M. What I become very aware of as I read your fiction is your deliberate revealing of the form on which you stretch ideas. Surely, as one so dedicated to the art of fiction, what have you to say about your position in the ways of novelists? There are those who create in the madness with their daemon; others tend to be more classicist, trusting cerebration of a more reasoning and form-fitting kind. Or as Vidal constantly says: he has nothing to say, only to add.

B.B. Form that isn't revealed, at least to the extent of making its effect, isn't there; and if form isn't there, the

thing isn't a work of art. (It may of course be a work of something else, and valuable as something else.) Are you surprised by the way Mozart reveals the form of an aria or Brahms of a symphony?

I can't believe it makes much difference to the result which way a writer writes, any more than whether he works by night or by day, in pen or in pencil, etc. (If he writes onto a typewriter or into a microphone, that may, I think, affect the result.) However, for gossip's sake (or in case it should be important in a way I can't detect): I am the daemonic type of writer. I plan nothing in advance. I write in a frenzy, day and night, pen or pencil, unwashed, unsleeping, inattentive to my nearest and dearest, until the thing is finished or I have to go and see an MP about PLR or copyright . . . I am told (by my nearest and dearest) that I quite literally tear my hair. How's that for 1830-ish romanticism?

J.M. As a leading advocate for the "fiction addiction," how do you evaluate the quality of the "narcotic" these days?

B.B. Surely the last few years have been vintage years? (People who lament that they don't write novels nowadays like the good old novels are usually mentally comparing the products of the entire century between Jane Austen and Henry James with the list of titles forthcoming in the next three months.) There are writing at present (parochially, I draw on only four countries and also off the top of my head, accidentally leaving out, I'm sure, several admirable writers): Hortense Calisher, Simenon, Patricia Highsmith, Clive Murphy, Shena Mackay, Maureen Duffy, David Plante, Françoise Sagan, Graham Greene . . . O lucky reading public.



Photo by Jerry Bauer

Love Letter

This letter is to the woman I love, to other women who have experienced similar pain or will do sometime, and to myself as I try to understand.

You left me and said that you never wanted to see me again. The pain was so great I wanted to die. I couldn't believe that you would throw away all the years of love and joy, all the hours of fun and laughter, the pain and hard times, the growth together for no reason I could understand.

You said you were no longer "in love with me," that I no longer turned you on. I said it was a cycle in the relationship, something to work through. Yes, there were bad things. We had become too dependent on each other. We were stifling each other's growth in many ways, and it was time for a change in structure. But there was no reason large enough to cut me out of your life completely as you were trying to do.

Now, four months have passed, and you come to me to say that you realize you don't want to cut me off completely, that it isn't healthy to shut out the person who knows and loves you best in all the world. Now you say that you were never gay, that it was only a label you hid behind. You say that you don't feel like a complete woman because you don't enjoy sex with men, that I had a choice you didn't have because I enjoyed sex with men and chose to be with women.

When you said, "I want to relate to men sexually," it was as if you had lifted a veil from my eyes. I felt as if a light had been turned on and I could finally see after months of darkness. Simultaneously, relief and terror flooded me. The feeling was "so this is the reason" and now I could attach meaning to a lot of otherwise incomprehensible behavior. I felt glad that finally here was THE ANSWER. But then came the anguish and fear that goes with confronting a bad reality, dealing with something I had blocked out or explained in many other ways. And yet it is not THE ANSWER. And after awhile, I realized I was just as confused, just as hurt as before when I had no "label" to affix to your behavior.

I understand why you want to be able to relate to men sexually though I don't believe any more that you didn't make a choice. I understand the importance of having a choice, and I know the feeling of having had no alternative.

It may seem as if I chose and you did not. I went from being married and having a child to loving you, to loving other women and always, for the past five years, back to loving you. I was 32 when we met, and I had lived as a heterosexual all my life. Because you began sexualizing your relationships with women at an early age, you never confronted the choice to leave men that I confronted at 32. You may not have known that you were making a choice in those adolescent years, but at some point you did decide to love women rather than continue to seek a man, just as I chose at 24 to get married, and at 32 to be with you. I believe that you could have said no to loving women, even in those early years, and you could have gone on seeking a man, as other women did, as you are doing now.

I used to say that I had no choice but to get married because I had been conditioned to do so. Certainly I had no choice but to marry the man I married, for no other asked me. I didn't know about loving women at 24 when I married; perhaps if I had I wouldn't have married. Sometimes I feel bitter and envious of all your years of experience with women, just as you feel bitter and envious of all my years with men. It's a feeling of never being able to catch up. But when I'm feeling that I know that I'm denying the fact that I chose to live the way I've lived, to be with the people I was with when I was with them. Yes, I know the feeling of having no choice. But it is a feeling; it is not a fact.

You say that you would prefer to be bisexual. I would prefer to be me. My partner is the recipient of my love and my ability to be sexual. But my partner does not define my sexuality. Sleeping with women is something I do, not something I am. I know there is pressure for us to say we're gay, to call ourselves lesbians, to attach labels to our behavior and then the labels become us. I feel restricted by these labels, but sometimes I use them in order to describe a certain type of behavior for the benefit of others. I am a writer, a secretary, a mother, a lesbian, for convenience, for those people who cannot relate to me unless they have a pigeonhole for me. But I cannot be captured by a name. I'm not



wine to be bottled and corked and labeled. I do those things. I am me. And I love you who are you.

I am your friend. There is a place in my life for you if you want to be there. But I will not deny or repress the sexual nature of our relationship. We are lovers whether we ever make love again or not. I'm proud of what we've built in these five years, and it hurts me deeply for you to be ashamed of it. It hurts when I hear any woman say, "I am not complete unless I can . . ." get married — love a man — have a child — find a lover — whatever. It hurts to see us continue to define ourselves by outside criteria. Especially it hurts me to see you who are so strong and courageous to be confused and in such pain.

Because I am your friend, I hope that you find what you're seeking and that it makes you happy. I don't think you will find it in a man. Or in another woman. Or in me. I think you know where it is and sometimes you just forget.

As I read back over this letter, I am struck by how didactic it sounds, as if I had something to teach you and others. I don't. I'm not there yet either. I don't think we ever "get there," really, since it's always a process, always dynamic,

this journey. At this moment in my life, I feel grounded. I feel a strong sense of who I am and what I want from myself and from another in a relationship. I know there will be other times when I am confronted, again, with the kinds of choices you are making. It may never again be, for me, whether to sleep with men or not. For me it may be how to deal with my sexuality with my child. It may be around dealing with my sexuality in my work. I can't predict how it will come up; I can only predict that it will come up and that confronting it will always involve hard work and sadness as well as joy and happiness.

I want you to know that no matter where your life takes you in the future, I will be thinking of you, and I will always be thankful for what I learned from you about loving, not just loving women though that too, but loving — people, life, animals, children, ourselves — and what I learned from you about strength and how to keep on trying no matter how hard things get. And most of all, what I learned from you about letting go — that there's a time to let go and that it takes more strength to let go than to keep holding on.

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Fred Halsted: an effeminist's view

By Tommi Avicelli

Famed porno filmmaker Fred Halsted came to Philadelphia recently for a special preview and showing of three of his films: "Sex Garage," "L.A. Plays Itself," and "Sextool." The controversial filmmaker introduced the small, mostly gay, audience to his films by asserting that some of us would like them a lot, some of us would hate them, but he hoped no one would be opinionless.

"Sex Garage," opens with a sequence of an aggressive (his description) woman giving head to a man who later acts the dominant in an S/M-type scene with another man, introduced earlier masturbating in a shower. These two men are then joined by a third, more macho, motorcyclist.

The trend towards macho figures is a recurring one in Halsted's works. In "L.A. Plays Itself," we are first introduced to an unusually colorful sex scene between two men in the wilds outside Los Angeles. Then we are taken into L.A. to an intentional (?) contrasting view of things. A submissive male must crawl up a flight of stairs to a dominant macho type who kicks him and thrashes him about as if they are engaged in a brawl.

The glorification of machismo in this film reaches its zenith in a fist-fuck scene that made many of us extremely uncomfortable. But Halsted's only remark about this scene was to brag about how doctors on the West Coast insisted it was impossible, it had to be fake, until they tried it!

"Sextool" is the ultimate glorification of brawny masculinity. It is not, I would contend, so much about S/M as about the fantasies of a man who is turned on by violent, uncaring sex. In one scene, a man is beaten by two cops who tear off his clothes and fuck him with their nightsticks. If that isn't bad enough, there's another scene in which a man is fistfucked, verbally abused and mouth-fucked until he vomits and then mouth-fucked some more! Scenes like this only prove more and more that there's a tendency within the gay male community to admire, even worship machismo. Faggot cults worshipping brawny, sadistic, even straight-identified types is nothing new. The popularity of these types of men within our language (i.e., camp), within the bars,



Scene from Halsted's "Sextool"

and within our fantasies, is evidence that Halsted is on the right track when he makes films like "Sextool."

I admit that I went to the preview with a preconceived notion of how I would react to Halsted; but Halsted, in all his offensively masculinist glory, lived up to more than my wildest imaginings.

During the discussion period which followed the films, I engaged him in debate several times, trying to get him to admit what he was really all about. He was, of course, evasive. He admitted he thought machismo was worth preserving, but wouldn't explain why. Finally, he confessed that he was turned on by it. Was that an adequate reason for preserving something which has contributed to our oppression? Machismo has robbed the male of his ability to express emotions, of his sensitivity, and of his humanity; it has made him violent, uncaring, and effemophobic. Besides which, machismo contributes to the male's overall hatred of women and faggots.

On rape, he admitted that he enjoyed using it. I didn't believe I was hearing right, but he repeated it. Yes,

folks, Fred Halsted has raped people. Jan Welch of Gay Media Project asked him whether or not the rape was mutually consented. He said, smiling, "of course *not*." He did concede, however, for what little it's worth, that a rape victim has a right to murder the person who raped her/him.

Halsted denied that he believed in consenting murder laws; yet in *Gay Times* No. 31, in an interview with editor Bob Leighton, he said, "I think we should have consenting murder laws, where if I want to murder someone and the person wants to get murdered, it should be perfectly legal." Imagine! What stops a person from murdering someone and claiming later that the person consented? It's easy enough to force someone to sign a statement agreeing to anything, even being murdered. Come on, Halsted!

Halsted admitted to being a "chauvinist, but not a sexist." I refuse to see the difference. He feels women will be returning to a more traditional feminine role in ten years; they'll want wedding gowns and frills again, he asserted.

Fred Halsted is as dangerous as the

straight/masculinist culture he represents (worships). Just because he's gay doesn't mean he deserves our support. In fact, we should be boycotting his films as we should be boycotting Andy Warhol's travesties on women (i.e., "Woman In Revolt") and on faggots. We should view him as another profit-making sexploiter out to cash in on S/M and on porno markets. Just as Warhol cashed in on the New York faggot subculture by sexploiting TVs.

But, you might ask, just what is he saying in those films? Well, for one thing, he's reenforcing the old sex roles we're all struggling against — the dominant/submissive, macho/femme anti-equalitarian relationships.

Second, he's of course glorifying machismo. And for that he can't be forgiven. Does Halsted's pseudo S/M world of leather-clad motorcyclists with bodies that were built by the local YMCA and minds that reek of total emptiness allow for effeminacy? Of course not. Or if it does, it allows effeminacy in its place — in the "submissive" or "wife" role! Or in the role of one of those heavily made-up travesties on women we saw in "Sextool" who "read" each other like the old sexist stereotyped notion of the bitchy woman. In Philly effeminates are often called "fluff" and believe me when a leather faggot called me that he wasn't being complimentary!

In describing Halsted, I use the term "pseudo S/M" because my definition of S/M is taken from one which Barbara Ruth in *HERA* defines as the following:

"S/M is not rape. The S is the antithesis of the rapist in that she is totally caught up in her partner's pleasure . . . The S *makes love* to the M, because she *loves* and *identifies* with her." (italics my own.)

In Halsted there is no love-making, there is only brute fucking and sometimes something close to rape.

Three, Halsted endorses violence, as evidenced by his continued emphasis of it in the relationships in his films, and by his own personal remarks: "I not only believe in them (rape and murder), but I personally use them." (*GayTimes* no. 31.)

Four, he glorifies faggot degradation. When I was growing up, straight men found my effeminacy funny and often teased, spit on me and beat me up. Halsted's films depict faggots being raped by police, gang-banged by leather creeps, and, as in one sequence, having a head shoved into a flushing toilet while being fucked by a man in a leather jacket! Why must sex involve so much abuse?

In short, Halsted's visit left me angry — at him, at the films and at the general unwillingness of the gays present to confront him on his sexism.

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Love and the Waiting Game, Eleven Stories by David Watmough, an Oberon Book, available from The Oberon Press, 555 Maple Lane, Ottawa I1M ON7, Canada; paperback \$3.95, hardback \$7.95, plus postage.

A Review by Allen Young

We all know by now that gay people live in every land and clime, and one of the beauties of the gay literature that is emerging all around us is the presentation of the infinite variety of the gay experience.

Internationalism — love and respect for and ultimately cooperation and peace among the peoples of all nations — has always been a dominant theme in the best humanistic traditions of politics and spirituality. For gay people, internationalism takes on a special meaning, for the universality of the gay experience, when interwoven with the specific details of different cultures, is a source of great insights, pleasure and a sense of well-being and belonging to the history of the earth.

David Watmough grew up in the farming countryside of Cornwall, in southern England, moving as a young adult to Vancouver, British Columbia, where he now makes his home. These beautifully written stories, which appear to be gently laced together autobiographical recollections (the main character is "Davey"), are a perfect combination of gay sensibility and local color.

"brown and lissome" Jan, whose seduction and "frantic passion" takes place in the back of the granary, is an unforgettable character who is bound to remind many readers of a first teen-age love.

It is not with ridicule, but with a sense of respect that Watmough writes about Petherick Clemo, the fiftyish "bachelor" who liked young boys. "Don't leave your bike there — he do loike on 'em *inside*. That way there bain't no-one do know who's a visitin' of 'un or no," explains Danny as he takes Davey to Mr. Clemo's house for the first time. (The Cornish accent takes a bit of getting used to, but it's well worth it.) On one level, Mr. Clemo is a familiar stereotype — the lecherous horny "auntie," the "chicken queen," the "village queer" — but he is dignified and affectionate and in a little gesture of intelligence and liberation, he introduces Davey to the book *Friendship*, the early work on gay love by Edward Carpenter.

The Cornish farms, along with the tightly-knit villages with their granite cottages and churches and the "sodden turf" in between, are depicted as the backdrop to Davey's growing up. Which of us who spent our youth in a rural area did not have at least one secret place in those exciting, confusing, sometimes painful years of early adolescence? Davey remembers them clearly: "... the secret places of our lives (the granary behind the stables, the old orchard whose lichen'd apple trees were almost invisible in the tall grass, and gloomed from the gigantic

tine sites of furious activity."

Perhaps the most moving story of all takes place in the port town of Plymouth, where Davey meets a sailor named Mike on a park bench. The two flirt and joust with one another in that little now awkward, now graceful, homosexual/closet ballet so many of us know so well. It is a presentation of the familiar mixture of lust, fear, desire and shame, and at the end, the reader can do little more than utter a knowing sigh.

Watmough does not use the word gay or homosexual anywhere in his tales, and while I would expect myself to see in this omission a kind of squeamishness on the part of the writer, instead I agree with him that such words could only intrude and very possibly spoil the telling of these stories. Similarly, not all of the stories deal with sexuality. These are tales of growing up, of a young man's transition, in which sexuality is only one important theme in the creation of an independent person.

David Watmough has a previous collection of stories, *Ashes for Easter and Other Monodramas*, and upon finishing *Love and the Waiting Game*, I dashed off a letter to the publisher of the first book (Talonbooks, 201-1019 East Cordova, Vancouver 6, B.C., Canada).

Also, the author is known for reading from his own works, with his Cornish accent, on radio and on records. The planners of a gay conference would do well to invite him to do a reading; it would likely be the highlight of any gathering of gay

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Orchestra Luna's Back!

By Don Shewey

What sounds like rock and looks like musical comedy? What sizzles and smiles, claps and clowns, sings and sparkles? What steals your heart and sends you home happy?

The answer to all of the above is the lovable, crazy, romantic, new and improved Boston superband Orchestra Luna. Maybe you've seen the Tubes or Bette Midler or Patti Smith, but you've never seen anyone match professional showiness with musical brilliance like Orchestra Luna.

Many Bostonians may know about the previous incarnation of Luna. Formed in 1974 by three singers with a vision — Rick Kinscherf, Peter Barrett, and Liz Gallagher — that band recorded an album on Epic Records and accumulated a devoted following in this area and in New York City before they fell apart last November. The reason for the split had something to do with the fact that the group was so versatile, encompassed so many styles that the casual observer couldn't keep up with them. Besides Rick's ballads, rockers, and Frank Zappa-styled showpieces, the band incorporated Broadway show tunes, Motown oldies, country numbers, and sophisticated jazz instrumentals spotlighting the wizardly Randy Roos on jazz guitar. In other words, as Rick explains, "it was sort of a Harvard-Radcliffe band, just a little too sophisticated, too precious."

Not so with the new Orchestra Luna. Their simpler, rock-based approach is immediately apparent in concert. Their opening number, designed to introduce the new lineup, tells it all. The band kicks off the tune, "Taylor-Made," at a hard-driving boogie tempo — featur-

ing the amazing 20-year-old Steve Perry on guitar, Neil Fahey on drums, Chet Cahill on bass, and on keyboards, Bobby Brandon, who sings lead on the first verse. Then the new singer, Karla DeVito, who comes to Orchestra Luna by way of musical theatre (she has appeared in off-Broadway and touring companies of *Hair*, *Godspell*, and *El Grande Coca Cola*), scampers out to take her solo with an astonishingly powerful voice that'll knock you off your seat. And then one by one the three original Luna members appear to take their solo verses, first Peter, then Liz, and finally Rick, at last coming forward as the star of the show.

With the first number Orchestra Luna establish a solid identity that unifies their music. It's still versatile, highly entertaining, and often accompanied by dazzling choreography, but the music, which is centered on Steve's slashing punk-rock guitar, stands up on its own; the visual element is there strictly for entertainment, not to substitute for musical competence.

A goodly amount of Orchestra Luna's material is new; the most exciting songs are the excerpts from a musical drama Rick and Peter are writing about a school for retarded and delinquent kids. "Special Class" is a funny and loving picture of four of the kids:

You can do whatcha want in Special Class

You can call people names in Special Class

You can run all around in Special Class

You can be who want in Special Class . . .

"Dear Kate" is sung by the principal,

Mrs. Nichols (Liz), in tribute to her idol Katharine Hepburn. And "Doctor of Love" is a talent show skit featuring Peter as "Mr. Lonely," Liz and Karla as angels (complete with wings and magic wands), and Rick in flowing cape as the Doctor of Love.

Other new songs include "Greyhound," a song about four gay hustlers ("Young boys in search of a friend, some adventure that will never end"), and "Johnny Guitar," about lead guitarist idolatry, inspired by *Equus* and dedicated to Steve (whose idol is Jeff Beck).

Much of Luna's older material has been retained, including the gay love songs "George and Lenny," "Blue Truck," and "North Shore," as well as the indredible mini-rock opera "Helen of Troy." Gone, however, are most of the songs from their album. "There are certain songs we just feel are sacred to the old band," says Rick, including "Doris Dreams," "Fay Wray," and the all-time showstopper "You Gotta Have Heart." In place of "Heart," however, Orchestra Luna now performs an equally mind-blowing version of "There Is Nothing Like a Dame" from *South Pacific*. That may sound like a sexist choice, but wait 'til you see what they've done with the song!

Since Rick writes most of the material and since there seem to be more songs about gay love than ever, I was puzzled to hear him remark between songs one night at Jack's, "A lot of people think Orchestra Luna stands for gay power — that's not true." When I asked him why he said that, he hid his face in his arms and groaned. Peter laughed and said, "He doesn't know why he said that. The



Orchestra Luna will be featured at the spring Music Festival at Charles Playhouse Cabaret, May 6-9.

girls and I were backstage doing a change and we heard him say that, and we looked at each other and said 'What?' See, we decided to be more relaxed between songs, so Ricky has started doing top-of-the-head things, and I'm sure that was one of them." Rick added, "It just occurred to me in the middle of the set that we'd just been through about six songs about boy love. We've gotten our earliest support with this new band from a lot of gay people. Then I think, 'My God,

(Continued on page 17)

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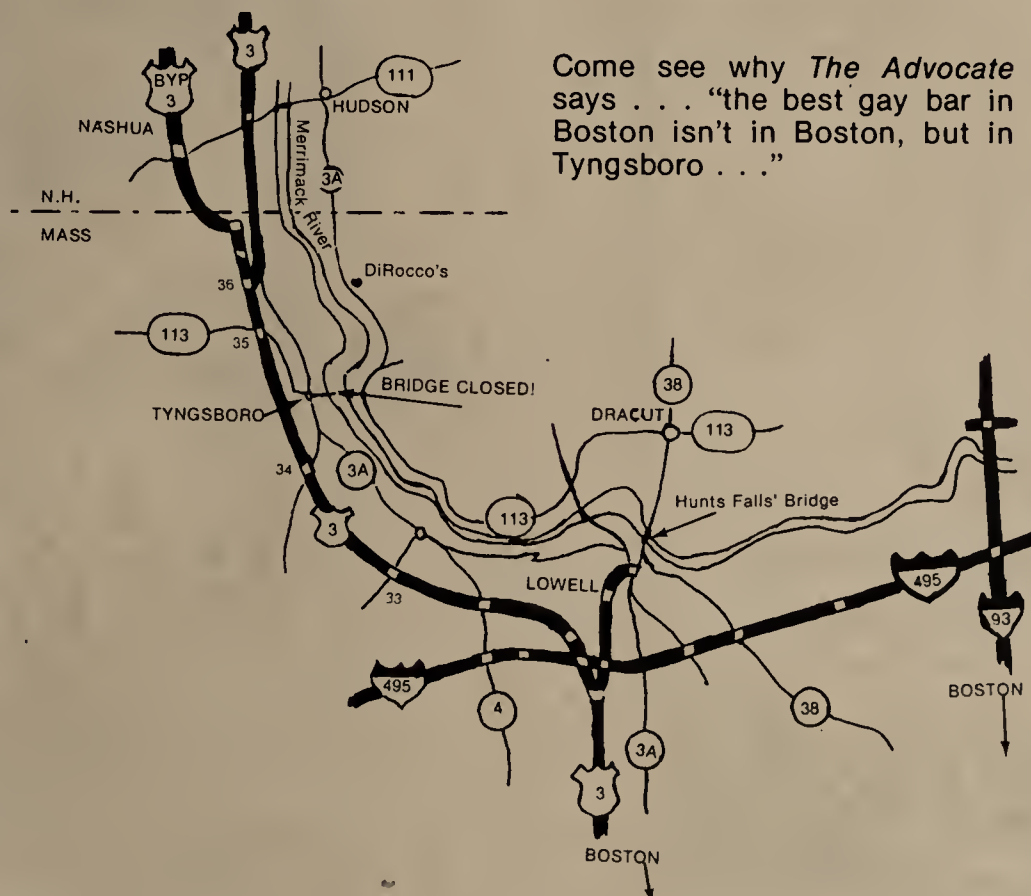
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"Black Star;" the artist on himself

By Michael Bronski

Gay people are hungry for gay art. Not just books and movies in which we are characters — but works of art that are made by us and for us; our lives, experiences and sensibilities. Last Friday night at the Harvard-Radcliffe GSA film festival Tom Joslin presented his new feature length film "Black Star: Autobiography of a Close Friend." Although still in the work-print stages (due to processing problems of some footage up from 8 to 16mm; there were perhaps 25 minutes missing) his film was a glowing reminder that art and politics are not only compatible but intrinsic to one another.

"Black Star" is a personal film. It might be called a self-exploratory documentary; part interview, part cinema verite, part animation — its sum is who Tom Joslin is. He traces his own history (his parents' backgrounds, family life, and eventual coming out) with home movies and family interviews. In the present there are interviews with his lover of seven years, Mark, and scenes of their life together in a hand-made house in rural New England. We see his problems in making the film, the conflicts with his lover, and we get a general feeling of what it is like to be a gay artist consciously creating gay art.

Making a film about one's self is a dangerous game. You need the distance to view everything with an objective eye without losing that intimacy with the subject matter that gives it vitality. It is the sustained tension between

these two forces that gives "Black Star" its strength. Joslin never falls into easy traps of self glorification or self pity; he lets the people in his life speak for themselves. His mother, a handsome woman who resembles Katherine Hepburn, speaks frankly about his homosexuality (it's genetic), his lover (she doesn't like him), and her trying to understand his life (she thought that Hal Holbrook was wonderful in "That Certain Summer.") His father, embarrassed, says how things were never the same after Tom got involved with drama (it rhymes with clamor) in high school. What is amazing about these scenes is not only the attention to detail (his father's half turned head, his mother liking Hal Holbrook) but their fairness to the person being interviewed. His parents are not very accepting of his gayness, yet the film is not hostile to them. They are likeable people, infuriating at times, pathetic perhaps in certain delusions, but complex people who command our attention. In a situation where Joslin could have easily manipulated his audience, his understanding fairness and self restraint is admirable.

The portions of the film that concern Mark are the most self-conscious and probing. They are hard to watch because they are so personal; we feel as though we've trespassed. Mark complains bitterly about Tom's mother and of the treatment of their relationship in the film. This leads to arguing of how the relationship can be shown (other than talking about it) and all of Mark's resentment of Tom's going to film

school. The film is so finely textured in these scenes that we feel the inner tensions, all those things that are *not* being filmed for us, the subtle subtexts that give resonance and importance to the film.

To counter the heaviness there are plenty of light touches. A friend is interviewed wearing "blinkie-eyed" glasses; Mark reads political essays sitting on the roof (a funny homage/parody of Godard); Tom and Mark in bed with unwound reels of film between them (first years film students will note this as a visual metaphor) as Tom says "Scenes from a Marriage, part two." It is self conscious, yet self-acknowledging, perceptive, and funny. In a film where everything could have gone wrong, very little has.

Because he showed a work print it is difficult to judge the film. Parts were in black and white that will be in color, titles were not yet in, and because of the missing footage the film is off balance. Some scenes seem too long (Mark's reading, and a time lapse nature scene) and some just inexplicable and half there (perhaps because they are) like a triple-take interview

with Tom's older brother; it is interesting but we want to know more. This of course points out the film's beauty: we do care, we are immediately engaged; we open up and go with the movie.

The fact that we are so drawn into the movie makes it important as gay art. It is a personal film, yet much of Tom's experience reverberates through our own lives, perhaps not socially (they are an upper-middle class family) but as gay people who deal with oppression as those hundred little things that occur day after day. The personal is the political is the art equals itself.

Often films try to be gay by mentioning some place of gay culture or sensibility. "Boys in the Band" was a veritable catalogue of "gay objects" from movie posters to brand name sweaters, but used them to explain rather than indicate plot and character nuances. "Black Star" ends with Tom and Mark dancing and pantomining Laura Nyro and Labelle singing "I Met Him on a Sunday." It is a perfect gay ending to one of the best films about us that has yet been made.

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To Your Health

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Two Confused

Dear Two Confused:

Vaginal discharge can be caused by a variety of different agents — physical, chemical, or infectious. Additionally, the manifestations of a discharge are dependent on a large number of variables. Normal vaginal discharge is composed of cervical mucus plus shed cells from the vaginal lining.

The vagina normally maintains an acid pH (about 4.5) because of the presence of certain types of bacteria. This pH tends to protect the vagina from colonization with other, pathogenic organisms. The most common vaginal infection is moniliasis (caused by *Candida albicans*). This yeast-like fungus exists, in a symptom free carrier state, in ten to thirty percent of women. Factors which may lead to change in the vaginal pH and normal bacterial flora, and hence to the development of symptoms include: time during the menstrual cycle, especially onset of period; diabetes; broad spectrum antibiotics (e.g. tetracycline); birth control pills and pregnancy. In addition, there are unknown factors which relate to individual physiologic make-up. When these factors are discovered, we will better understand why some people, when exposed to certain disease causing agents, become ill, and others do not.

Although the discharge with monilia is fairly characteristic (creamy with lumps like cottage cheese), the only way to be sure of the diagnosis, and to differentiate this type from other

common discharges, is to do a "wet prep." This is done by mixing a drop of discharge with ten percent potassium hydroxide and examining the preparation under the microscope. Cultures can be done when the diagnosis is suspected but not confirmed by microscopic examination. Treatment usually consists of specific vaginal suppositories used twice daily for a minimum of two weeks.

It is not clear whether female to female transmission of monilia infections occurs, but reliable sources suspect that vaginal to vaginal contact may result in spread of the disease. It is recommended that only symptomatic partners be treated.

There are three other common types of vaginal discharges which must be differentiated from moniliasis:

1) **Trichomoniasis** — This is characterized by a profuse, foul smelling, watery, gray-white discharge, caused by a protozoan, and is far more likely

to be transmitted sexually. The itching is less intense usually than that found in yeast infections. Diagnosis is made on clinical grounds, plus a microscopic examination of a drop of discharge mixed with saline. Here, the characteristic "sperm-like" organisms will be seen moving in the fluid. It is important that both the patient and her partner (male or female, with or without symptoms) be treated, since this is a highly communicable disease. Males almost never have symptoms, and females may carry the organisms without being aware of it. Treatment of choice remains flagyl. Recent reports of its danger have been greatly exaggerated, and consultation with several gynecologists confirm its efficacy and minimal risk.

2) **Gonorrhea** — Seventy-five to eighty percent of women with gonorrhea do not have symptoms. Additionally, this disease is very rare among lesbians who have no sexual relations with men. Symptoms, when they do occur, consist mainly of thick yellowish discharge, with or without pelvic discomfort. Culture is necessary, and the only appropriate way to make the

diagnosis. Treatment of choice remains high dose penicillin for those not allergic. Spectinomycin is the alternative therapy.

3) **Hemophilus vaginitis** — This is caused by a bacteria and is characterized by a malodorous, chalk-white discharge, which is not as profuse or watery as trichomoniasis. Occasionally, the diagnosis may be made by microscopic examination, but most often culture leads to the diagnosis. Treatment is variable, consisting either of a triple sulfa cream inserted into the vagina twice daily for two weeks or the administration of antibiotics such as tetracycline or ampicillin. The latter form of treatment carries with it the risk of changing the normal bacterial flora of the vagina sufficiently, so as to cause overgrowth of monilia, and is reserved for severe infections of this type.

It is not known whether female to female transmission occurs, but it seems likely with prolonged vaginal to vaginal contact, and therefore contacts should at least be examined, if not immediately treated.

Speaking for Myself

By Allan Stewart

Parenthetical note to whomever is on the organizing committee for 1977's New England Gay Conference: it should be made much clearer, in advertising and press releases, that *ALL* gay people are welcome and encouraged to attend. Several people I've spoken with were under the impression the Conference was strictly for "activists" and similar "movement-type" folk, and that's why they didn't attend.

It boggles my mind that such a thing as a New England Gay Conference can even exist, never mind having completed its fourth successful go-round. It's such a beautiful, simple idea — letting gay people from all over New

England come together to find out about themselves, and about each other — and the best thing is, it works.

I didn't go to last year's conference, as some readers may know, because it was in Provincetown, and I simply won't go there. This year was different, and besides, I was curious to see how it would work in a university setting. I'm glad to say it seemed to work very well, indeed.

The Gay People at Clark University did themselves proud in organizing and running a particularly fine conference, and they're to be congratulated. The gay people of New England should also be proud of themselves for apparently entering into the spirit and theme of the conference with enthusiasm, intelligence, and thoughtfulness.

Because of some poor scheduling on my part, I could only attend the Saturday morning sessions. Then a flat tire on the way made me miss the opening remarks, so I only went to one workshop. The one I picked, predictably, was the one on sado-masochism.

The theme of the conference was "Our Diverse Selves." The title of that workshop was "S&M As an Act of Love." I wondered if our diverse selves would really respond to that, and if so, how? I'm not sure I even know what I expected. I shouldn't have worried. It was memorable.

I don't know how many people were at other workshops. I do know there were seventy to seventy-five people at the one I went to, discussing, mostly intelligently and rationally, a topic

which wouldn't even have been mentioned publicly several years ago. It was great.

There were some people who were there because they were disturbed by the possible oppression they could see in S&M, but most of the participants — and participate they did, spiritedly — seemed genuinely curious to learn about other people's views on S&M, to express their own views about it, and to try to integrate these diverse views into their own experiences and feelings about what is, admittedly, an emotional subject for many people, whether they're into it or not.

I hope the same spirit of questioning, participating, and learning went on at the other workshops. If it did, and I think, from comments I've heard, that most workshops were that way, then I'm sure many other people came away from the conference with the good feeling of accomplishment that I did.

Perhaps the heartening thing about the conference, though, came at the lunch break on Saturday. There on the lawn at Clark University, Worcester, Mass., were dozens and dozens of openly gay people, eating lunch, talking together, playing games, enjoying the warm spring sun and each other's company. Diverse, of course: every stereotype anyone ever had about gay people could be shattered or reinforced. But most importantly, they were all together; "our diverse selves," each and every one, but one group. I wished I could have stayed longer.

LUNA

(Continued from page 15)

it's gonna be another Bette Midler at the baths.' We just don't want that. It's like if there's a word that can identify any group of people, it can't be accurate. Essentially, we're lovers struggling to make it happen for ourselves with another person, that's all it is. That's what the songs are about."

Luna fanatic Lance Loud said it best in these pages a couple of weeks ago: "I think that the personal realization that people are gay is one thing, but more important is that gayness is only a part of someone's personality . . . And I think Orchestra Luna . . .

they're just so romantic and they're so honest about it."

The closest thing to a theme song Orchestra Luna has may be the chorus to "Special Class":

The strangers see each other on the sidewalk or in the store you'd think they'd talk or say somethin' right off but they's scared an' they don't know how an' so in the gamble for love you got to bet your life . . .

(Orchestra Luna will play at the Charles Playhouse Cabaret May 6-9. Take your friends, see 'em now!)

Laugh or get off the pot.



TUNNEL VISION

The funniest film of 1985.

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Houseboy/Companion/Hard Worker not a lover — to work, eat, sleep with me in small Provincetown guest house. We must be social/sexually OK to each other. I am a quiet GWM, look late 20s, gdlkg, 160, not into bars. You should be gdlkg, 18-23, GWM, non-hairy, trim body. No grass, dope, heavy drink. No cash except tips. Details/pic for a meet. in Boston/P-town. for mutual exploring. We go from there. Write GCN, Box 592.

RUN, DANCE, BREATHE, SMILE, jump, splash, dribble, scrabble. The Gay Recreation Activities Committee has something for you! Most events are FREE. Meet other gay people into wholesome fun. Write for spring brochure, G.R.A.C., c/o GCN Box 8000, 22 Bromfield St., Boston 02108.

Sexual and Relationship issues. Problem solving group for gay men / singles or couples. Leaders professionally trained. Call 241-7378.

COSMIC ENERGY GROVE! Invite all spiritual paths to explore, share & develop skills in Astrology, Tarot, wicca, psychic, ritual & sex Majik. Leave message anytime for Paul Tellalian 227-8882, or write P.O. Box 160, Bos. 02101. Come celebrate serious seekers only, please!

Publications

CALIFORNIA SCENE. 7th year. Sample copy \$1.25, ten copies \$10. Articles of general interest and news of all California plus photos, theatre, movie reviews and book reviews. Box 26032, Los Angeles 90026.

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Feminist News for Women, published every other week. Subscrip. \$5.00/yr., 74 Grove St., NYC, NY 10014.

Any person interested in doing VOLUNTEER WORK?? For any number of hours within the GAY COMMUNITY, please write Box 1976, GCN, 22 Bromfield St. Boston, MA 02108. Discretion is assured!

LESBIAN CONNECTION
A free nationwide forum of news and ideas by, for, and about lesbians (donations are always welcome). For a subscription simply send your name, address, and zip code to: Ambitious Amazons, P.O. Box 811, East Lansing, Mich. 48823.

PEACE WORK
Nonviolent social change news reported in lively monthly New England newsletter. Subscription \$3, sample copy free. Peacework, 48 Inman St., Cambridge, MA 02139.

THE COMPLETE GAY GUIDE
Hot off the presses, the all new Gay Person's Guide to New England. 128 pages, hundreds of listings, outdoor cruising, bars, baths, beaches, service, groups. Expanded coverage for gay women, city maps, articles on gay history/herstory, telling parents, S&M, baths and more. \$3.75 at our office (10-6 wkdays); \$4.00 by mail. G.P.G., Dept. G-2, 22 Bromfield St., Boston 02108.

Europe's Favorite Gay Newspaper has something for you! Handsome Studs, Tender Chickens, and lots of Male ludes! Plus 100's of "Outrageously Personal" Classified Ads from Gay guys around the world! Turn on with the Amsterdam Gayzette (International Gay Newspaper). Send \$1 for Big current edition. Amsterdam Gayzette, Dept. GCN, 704 Santa Monica Boulevard, Santa Monica, CA. 90401 USA.

LAVENDER SOUTH
Discover the realities of the Southern Gay experience, read The Barb, the news monthly for Southern gays. Regional and national news, lifestyle commentary, entertainment columns. Subscription per year \$5/3rd class; \$18/1st class. Sample .50 (all copies mailed in anonymous envelope.) Classifieds .10/wd., Mastercharge, Euro Card and Access accepted. The South's largest gay publication. The Barb, P.O. Box 7922-b, Atlanta, Ga. 30309.

Transvestite Newsletter. Free sample. Has articles, photos, personals and unusual offers. Write Empathy, Box 12466, Seattle, Wash. 98111.

News from the North! Subscribe to the Maine Gay Task Force Newsletter, a monthly journal of gay and feminist news and opinion from the Pine Tree State, \$4/yr. Sent in sealed, unmarked envelopes. Make checks payable to MGTG Newsletter, Box 4542, Portland, Maine 04112.

WIN MAGAZINE
Peace and freedom through non-violent action. Subscription \$7/yr. WIN, Box 547, Rifton, N.Y. 12471.

FOCUS
A journal for lesbians, put out by Boston DOB. New, exciting format. 60c sample copy, \$6.00 for 1 year. Send check to DOB, 419 Boylston St., Rm. 323, Boston, MA 02116.

Resorts

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Stud. I.D. or this ad worth 20% off on available rooms thru off season. "Carl's Guest House," 68 Bradford St., Provincetown, 02657. Tel. 617-487-1650.

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GM needs companion(s) to share driving and expenses on a 3 wk camping trip to Canadian Maritime Provinces in late summer. Call 492-3858 eves.

Roommates

GM wanted to share 3 bdrm house in Central Sq. with other gms. Share meals, chores, and fun-\$79 & util. Call Mark or Warren: 492-4639.

A RAUCOUS BORDELLO
We are not, nor are we a boarding house for wayward girls... we are a congenial group of 18 gays living in an alternative, supportive lifestyle in five adjacent houses in Roxbury... Dedicated to gay political education, emotional growth, and inexpensive community living. We are a whole that is more than the sum of its parts. We are outrageous, in the best sense and responsible, in the best restrictive sense. If you feel akin to our goals, please call any of THE FORT HILL FAGGOTS FOR FREEDOM, anytime, at 427-1893 or 445-6676.

GM sks. rmmte. Boston nr. Kenmore Sq. conven. to stores, MBTA. \$90 mo. incl. ht. & h+w gas. Clean, responsible call Barry 617-267-4756.

Paramedical student m seeks cheap rm. from mid-May to end Aug. Pref. downtown Bos. or Camb. Please call Ron at 533-6658 eve. leave number if not in.

WEEKEND ROOMMATE BOSTON
GWM 22, works in central MA wants to share/rent Boston apt. for weekends only, must be near MBTA. Will pay \$15-30/mo. share cook/clean, etc. Easy to live with. Write GCN Box 601.

Cranes Beach antique colonial house. Fpcls, beams, yng man sks stable rmt. to share his home, own bedrm., lv. rm., dsw, w & dryer, \$200 mo. Age no barrier. Reply Box 594.

Gay Male feminist seeking to share apartment with same type roommates in Boston apply room 22 at 29 Hancock St., Beacon Hill — women as well.

Small comfortable private room across from the Pru. in house w/3 friendly young guys, no smoke, no dope, no heavy drink. \$20 per wk. Call Jay 267-7422.

2 Lesbian feminist roommates wanted for spacious collective household in Allston. Yard, low rent, near MBTA. Food—co-op. Call 783-9415.

Gay male over 30 wanted to share waterfront home in Quincy. \$150 includes util. 472-5576.

GM student, 20, sks place May 25-Sept. 1. Am responsible, down to earth, like to room with similar people, prefer non smoking. Boston vic. Can pay up to \$100 month. P.O. Box 320, Amherst, Ma. 01002 or (413) 546-9756.

Crane's Beach antique Colonial house, fpcls, beams. Yng man sks stable rmt to share his home. Own bedrm, lv rm, dsw, w&dryer. \$200 mo. Age no barrier. Reply GCN Box 594.

GM early 50s iking for respon. rmmte late 20s to 40s to share 2 bedrm luxury apt. Own rm, privacy. \$135 plus util. Worcester, Sq. area. Call 262-0179

Lesbian fem. lkg for 2 women to share apt. nr. Central Sq. \$113 mo. Incl. util. PIs call 617-492-7680.

GWM 23, looking for a friendly responsible roomie to share my 2 bedrm. Beacon Hill apt., avail. June 1. Eat-in kitchen, good location. Your share \$127.50/mo. Call Don at 227-5124 after 12 noon. Thanx!

GM student seeks responsible person to share mod. furn. Beacon Hill apt. June 1-Sept. 1. Own bedroom. \$150/mo. + util. Call 227-1902 days or eves.

NYC WRITER SEEKS GAY HOME
GM 28 sks Inexp. rm w/ other Manhattan gay people. Pref. W.Side nr. Columbia U (grad stud, art hist), GCN writer. W 80/90s? Call Jim (212) 874-5121.

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Dance, Dance, Dance Dance at 100 Arlington St., rm. 222 May 21, 9-1 p.m. Sponsored by UMass' Gay People's Group. Proceeds go to GAY MEDIA ACTION.

MONDAYS
10:00 am—Gay News, WCAS, 740 AM.
12 noon — N.U. GSO meets for lunch, rm. 349, Eli Center, Huntington Ave.
5:30 pm—Women's community Health Center open house, 137 Hampshire St., Cambridge.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Parents of Gays, HCHS, 80 Boylston St., Boston, (617) 542-6075
10-11 a.m.—Drinking Problem discussion group, HCHS, 80 Boylston St., Boston (617) 542-6075
6:30pm — GRAC swimming, Cambridge High & Latin. For info call 289-7678
7 pm—Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
7:30-9:30 pm—Drop-in Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
7:30 pm—UMass Amherst, Bisexual Women's Rap Group, Campus Center

7:30-9:30 pm—TGC Drop-In Center for Women, room L-23 Curtis Hall, Tufts
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., NH
8:00 pm—Lesbian rap and action group, Cambridge Women's Center basement; (617) 354-8807.
8 pm—GPC business meeting, Columbia U, Fernald Basement, Broadway at 115th St.
8-9 pm—"None of the Above," WWUH-FM (91.3) Hartford, Conn. (203-728-0653)
8 pm—GRAC candlepin bowling, 1260 Lanes, 1260 Boylston St.
8:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.
8:30 pm—Alcoholics Together, 63 Chapin Ave., Providence
9 pm—Gay discussion group, Columbia U, Fernald Basement, Broadway at 115th St.

TUESDAYS
1 pm — MCC Campus Ministry, RIC Student U., rm. 312, Providence, RI.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7 pm — GRAC basketball, YMCU, 48 Boylston St., Boston
7 pm — Pot luck supper, 5 Junction St., Prov.,
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm 323.
8 pm—Rap Group for gay men, 36 Bromfield St., Boston.

8 pm—Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield
8:00 pm—Gay Way Radio, WBUR, 90.9 FM.
8 pm—Rap Group for gay men, CSMH, 70 Charles St., Boston
8-9:30 pm—TGC Drop-In Center for Men, room L-23 Curtis Hall, Tufts
8:30 pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Prov., RI, 231-5853.
8:30 pm—Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945
9:30 pm—Tufts Gay Community meeting, Laminan Lounge, East Hall, Tufts
9:30 pm—TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

everyweek

WEDNESDAYS
11 am—Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone.
12:30-2:00—Gay People of UMass/Boston general meeting for men and women. College 2 Building, Rm. 620 Harbor Campus. Lounge open every day noon to 2 pm.
12-8 pm—Provincetown Drop-in Center has these hours especially for gay Problems. Come in or call. See Owick Gay Guide.
6:30-0 pm—Gay Health Night at Fenway Community Health Center, 267-7573.
6-10 Drop-in hours at Gay Men's Center, 36 Bromfield St., Boston, 338-7967.
6:30-10—Clark Gay People Drop-In Center, 148 Wright Hall, Clark U, Worcester
7:00—Men's Rap Group, 64 Chandler St., Worcester, Mass. Call 756-0730.
7:00 pm—Liberation Rap Group (617) 756-0730.
7 pm—Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701
7-9 pm—Gay Switchboard, Vermont U, 802-656-4173
7:30-8:30 pm — Haverhill rap/discussion group, contact MCC-MV, Box 750, Haverhill, Ma
7 30 — MCC Merrimack Valley rap/discussion group, Box 750, Haverhill 01830, 374-6905
8 pm—Alcoholics Together, St. Johns Evangelist Church, 33 Bowdoin St., Boston

8:30-10 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
9-12—Gay Social, Columbia U, Fernald Basement, Broadway at 115th St.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

12:30-2:00—Gay People of UMass/Boston general meeting for women and men. College 2 Bldg. Rm. 620, Harbor Campus. Lounge open every day noon to 2 pm.
3:30 pm—UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common
6:30pm — GRAC swimming, Cambridge High & Latin. For info call 289-7678
7 pm—Alcoholics Together, 64 Chandler St., Worcester, Ma. 756-0730
7 pm—Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA.
7-10 pm—UMass Gay Women's Caucus Hotline, 545-3438
7 pm—Yale Lesbian Caucus, Bingham Hall, Rm B-8, 436-8945
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.
7:00 pm—Gay Support and Action Group, Bangor, Maine.
7:30 pm—Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center
7:30pm — GRAC modern dance.info call 289-7678
8 pm—Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.
8:00 pm—KALOS, Hartford, CT, 568-2656.
8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.
8 pm—HUM meets, Box 262, Fitchburg, MA 01420
8:15 pm—Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston
8:30 pm—Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center
8:30 pm—Gay Alliance at Yale, general meeting, Dwight Hall Library, 436-8945
8:30 pm—New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale.
9 pm—Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston.
9:30-10:30 pm—Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
FRIDAYS
7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.

7:30 pm—Rap group for men & women, MGTG 193 Middle St., Portland, Me.
8-12 Drop-in hours at Gay Men's Center, 36 Bromfield St., Boston, 338-7967.
8:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.
8:00 pm—Health Clinic, Burbank Hospital, Fitchburg, MA.
9 pm—Coffee House, 64 Chandler St., Worcester.
9 pm—B'nai Haskalah, Gay Jewish services, doors open 8:30, 131 Cambridge St., Boston, 265-6409.
SATURDAYS
1:00pm — GRAC soccer, Hatch Shell, Esplanade, Boston. For info call 289-7678
3-10 Drop-in hours at Gay Men's Center, 36 Bromfield St., Boston, 338-7967.
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, ME.
8:00 pm—East Conn. Gay Alliance, 889-7530.
8:00 pm—MCC/Hartford Drop-In Center, 11 Amity, St.
10 pm-3 am—Worcester Hotline, 791-6562
SUNDAYS
10:30 am—"Closet Space," WCAS 740 AM.
2-6 Drop-in hours at Gay Men's Center, 36 Bromfield St., Boston, 338-7967.
2:30 pm "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
4 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
4-6 pm—Gay Women's Group of Providence Rap. (401) 831-5184.
5 pm — MCC Boston Bible study group, 131 Cambridge St., 523-7664
5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.
6-9 pm — Telegraph Beacon Star — Gay Perspective, WTBS-FM 88.1.
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.
7 pm—MCC/Albany, N.Y., 332 Hudson Ave. (except first Sunday of months at 6 pm)
7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence (401) 274-1693.
7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT.
7 pm — MCC Boston worship service, 131 Cambridge St., 523-7664
7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)
7:30 pm—MCC Hartford, 11 Amity St., Hartford, CT
8-11 pm — GRAC games at GCN, 22 Bromfield St., Boston

**May
3
thru
11**



3 mon

New Haven, CT — 'Come Out Tonight,' gay radio from Yale, 9pm, WYBC-FM, 94.3, featuring Loretta Lotman.

NYC — Vito Russo will present a showing of "The Celluloid Closet," 3:30 at the Finelay Student Center of City College. Sponsored by Gay People at City College.

Cambridge — GCN columnist, "A. Nolder Gay," speaks on "Gay at any Age," at the last meeting this year of the Harvard-Radcliffe GSA, 8-10pm, 1st floor parlor, Phillips Brooks House, Harvard Yard.

4 tues

Boston — Rita Mae Brown will speak on Gay Way Radio, WBUR 90.9 FM, 8pm.

Springfield — Springfield Gay Alliance discussion "Techniques for Meeting a Partner / saying goodbye, and ways of living a satisfying life without a partner." 8pm, 245 Porter Lake Dr.

NYC — Gay poets will read from their works today at 3:30 at the Finelay Student Center of City College.

Boston — DOB sponsors rap on 'The Relationship Between Lesbianism and Feminism' at 7:30pm, 419 Boylston St., rm. 323.

Lowell — The Women's Study Center of the University of Lowell presents the movie, "Sunday, Bloody Sunday" at 7pm in the O'Leary Library Auditorium, rm. 222, South Campus.

Providence, RI — First meeting of Prov. Gay AA in Assumption Parish Hall, 791 Potters Ave., 8:30pm. All area Gay AA members are asked to attend and lend their support. (401) 231-5853.

6 thur

NYC — There will be a gay painters' panel today at 2pm at Lewisohn Lounge, Finelay Student Center of City College.

Boston — GCN needs help with layout of our paper Thursday afternoons, so we are starting a layout class. Learn copy editing, correcting, paste-up and picture reduction. Come to our offices, 22 Bromfield St., from 12-4. See you there!

7 fri

Burlington, VT — "On Becoming" Weekend at U. of Vermont, speakers include Elaine Noble and Frank Kameny; events include workshops, supper and music.

Boston — Action Coalition for the ERA rally at BU Hayden Hall, 685 Comm. Ave., 7:30. Speakers include Florence Luscomb, Barney Frank and Karen Lindsay; info call 825-6133 eves.

NYC — Karla Jay, co-editor of *After You're out*, and David Thorstad, co-author of *The Early Homosexual Rights Movement*, will speak at Finelay Student Center of City College. The event will begin at 3:30, and a party will follow.

8 sat

Boston — WBCN-FM 104.1 presents "She's On," topic will be "Single Mothers/Lesbian Mothers"; 6pm.

Cambridge — Feminists and Therapy Conference, Harvard Science Center, Harvard Univ., 1 Oxford St., 9am to 5pm. \$2 registration. Contact F&T Conference, c/o Goddard-Cambridge, 5 Upland Rd., Camb. Ma. 02140.

Boston — Open forum on S&M among gay males at GMC, 36 Bromfield St., 7pm. Bring your ideas, feelings and questions.

Boston — Talent Show, benefit Metropolitan Community Church, 8:30pm at Paulist Center, 5 Park St. Donation \$2.50. Tickets at door or from MCC members.

9 sun

Boston — Listen to "Telegraph Beacon Star — Gay Perspective," WTBS-FM 88.1 at 6pm.

Cambridge — GAU monthly meeting, 2-4pm, first floor parlor, Phillips Brooks House, Harvard Univ. Sal Farnella will speak.

Boston — Shoshona Rihn (a.k.a. Pat Swinton) will speak on "Resistance: the Susan Saxe Case," at the Community Church, Morse Auditorium, 602 Comm. Ave, at 11am.

Cambridge — Picnic for all Cambridge gay people and their friends, 1pm at the Allston end of the Weeks Footbridge (near Harvard Square). Call 492-8696 for info.

Cambridge — Cambridge Gay Political Caucus meets today, 3pm at the Allston end of the Weeks Footbridge (near Harvard Square). Call 492-8696 for rainy day location. Help make the Cambridge gay voices heard in city hall.

11 tues

Boston — Gay Pride Week planning meeting, 7pm, Charles St. Meetinghouse, 70 Charles St. Help make this year's Gay Pride Parade a BIG success.



Submit Calendar items to Calendar Editor, GCN, 22 Bromfield St., Boston, Ma. 02108, by noon on Wednesday prior to publication. Send items EARLY.